A. Jamme

Miscellanées d'ancient arabe

XV

Washington
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Foreword

This XVth volume of the present series is devoted to seven studies. The first deals with the question of the Gebbanites whose location still remains unknown. The next three sections are devoted to different works by J. Pirenne, viz. two sets of texts and her interpretation of al-ᶜUqlah, respectively. The fifth section is the study of some new Saf texts published by V.A. Clark. The eighth division is reserved to the discussion of F.V. Winnett's thesis on Saf and Tham ᵓtm and ᵓtm ᶜl. The last part is a close look at M.C.A. Macdonald's publication of a Saf text which he claims to be an ABC.

I - The Gebbanites.

A - Pliny.

Pliny (VI, 153) writes that "reliqui in continente a noto etiamnum Autaridae, in montes vii dierum transitus, gens Larendani et Catapani, Gebbanitae pluribus oppidis sed maximis Nagia et Thomna templorum Lxv: haec est amplitudinis significatio" (1). E.Glaser understands the preceding information as follows: Pliny "meldet, Katabaner und Gebaniter wohnen in mehreren Städten (Thomna und Nagia)" (2), and H. von Wissmann deduces from Pliny's passage that "Nagia wird hier merkwürdigerweise von Thomna genannt" (3) and states that Nagia was "wohl die zweitgrösste Stadt von Qatabān" (4). Furthermore, on the basis of Pliny's statement (XII, 63-64)," euehi non potest [viz. the incense] nisi per Gebbanitas, itaque et horum regi penditur uectigal. Caput eorum Thomna" (5), von Wissmann is so convinced that "Gebbanitae" and "Catapani" are identical that he translates "Catapani, Gebbanitae" of Pliny's first quotation as "Die Qatabānen, (nämlich) die Cebbraniten" (4).

Pliny's first quotation apparently gives an <u>ethnical</u> description of the people living further south: "reliqui in continente a noto etiamnum," and then follows the enumeration of four ethnical groups. Contrary to H. von Wissmann, the Gebbanites cannot be the same people as the Catapanites because the assumption that the <u>same</u> ethnical group be mentioned <u>twice</u> and <u>consecutively</u> under two different names cannot be justified, and von Wissmann neither mentions nor elucidates the difficulty. Furthermore, both Glaser's and von Wissmann's interpretation which refers the pericope "pluribus oppidis sed maximis Nagia et Thomna" exclusively to "Catapani, Gebbanitae" is not deductible from Pliny's text where the pericope "Autaridae ... Gebbanitae" is an explicative apposition to "reliqui ... etiamnum;" and it is to this main sentence that the pericope "pluribus ... Thomna" does refer. The short exposé of Pliny's last sentence of VI, 153 may in fact be the only remaining item of a longer descriptive narrative

on SA and also that it became a part of VI, 153 because the lastly listed population, the Gebbanites, had a port called Ocilis in XII, 88 (6). The idea of a port could by association of images have introduced the mention of a promontary or vice versa, depending on what really happened.

The Catapanites are, of course, the Qatabanites, but the three remaining ethnical names still remain unidentified although the Gebbanites were already identified as the Min tribe Gabaᵓân by D.H. Müller who wrote: "In späterer Zeit treten uns die Gabaᵓân als 'Gebbanitae' entgegen" (7). This suggestion, however, does not fit Pliny's information on Ocelis. Apparently, Pliny's <u>informant</u> gives the names not only of four tribes living along a northwest-southeast axis, listed them from north to south, but also of the two cities which he must have heard of most often. Whether Pliny's informant ever saw Timnaᶜ himself is most unlikely because of his statement on "Thomna templorum Lxv." This statement is practically impossible to admit because the greatest part of the city would have been occupied by temples only. Since any human being can readily see the difference between a temple and any other building, the informant's preceding statement suggests that he never went to Timnaᶜ himself for it is hardly possible that he would have given orally or in writing such an obvious exaggerated report. Furthermore, the informant's second statement on "maximis Nagia et Thomna" cannot be checked as far as Nagia is concerned because the actual extent of the country the informant had in mind remains unknown.

The testimony of Pliny's informant is strictly limited to the following hearsay: there are four tribes living in the northern hinterland and they have many towns of which the greatest are Nagia and Thomna. Finally, the informant of Pliny's statement in VI, 63-64 reproduced above, most probably was not the person who provided Pliny with the information inserted in VI, 153. Whoever the informator was, the veracity of his testimony on "Caput eorum [= the Gebbanites] Thomna" still remains unsubstantiated.

Summarily, Pliny reproduces extremely sketchy, tendentious reports and hearsays containing one-sided, telescoped summaries on institutional realities foreign to those merchants who spread them all around. It is amazing to see scholars taking for granted those scraps of information as if they were objectively historical, and distorting them and some epigraphical information as well in order to build up theories and syntheses.

B - A.F.L. Beeston.

The question of the Gebbanites became the focus of a short paper by Beeston (8) to which subsequent publications have given an undue publicity although von Wissmann had already in 1977 characterized Beeston's position as "nicht möglich" (9). Unfortunately, von Wissmann fails to support his rejection with either a single reason or any discussion of Beeston's statements. Beeston's paper contains two sections where he successively presents two contradictory theses on the identity of the Gebbanites and his theory on the connection of the Ausarites with SA <u>wsr</u>.

Preliminary remark. - The <u>seven</u> mistakes in the <u>ten</u> lines of "REFERENCES" (p. 8) are a good introduction to Beeston's well-known imprecision and voluntary distortion of the facts which are once more displayed in his paper. The name of the first author is not "Beek, G. van" but "Van Beek, G." (cf. also pp. 5 and 7). — In the lines devoted to Klaker, correct "B." to "K." "1953" to "1943;" "Hierodulentexte" to "Hierodulenlisten;" and "Maᶜin" to "Maᶜīn." — In the title of Pirenne's book, correct "sudarabe" to "sud-arabe." — In the title of von Wissmann's book, add "Zur" before "Geschichte."

1 - In the second paragraph of his paper, Beeston states that "scholars such as M. Hartmann (1909: 252) ... asserted the identity of the Gebbanitae with epigraphically attested <u>gb'n</u>" (p. 4). In fact, Hartmann states that "Über den Zusammenhang der Obersippe Gabᵓān mit dem Gabbanitae der Alten spreche ich mich hier nicht aus" (10). Furthermore, it is significative that Beeston never once refers to D.H. Müller who, already in 1881, had set forth the same theory, as pointed out above (p. 2).

2 - According to Beeston, Pliny affirms that the Gebbanites "were a people of the interior and had many towns, the largest being Nagia and Thomna [Hist. nat., vi, 154]" (p. 4). Firstly, correct "154" to "153." Beeston's interpretation of Pliny's exposé is erroneous, as already demonstrated above (p. 1). Furthermore, Beeston states that "Nagia is not certainly identified, but there is a good likelihood that Glaser was certainly right in identifying it with the site known today as Hajar Najā, approximately half-way between Tmnᶜ and Marib" (p. 4). The name "Hajar Najā" does not exist; what exists is Najjāᵓ. Glaser first suggested as certain the identification of "Nagia = [illegible] = [illegible] im Gebiete der Murad, circa eine Tagreise von Mārib" (11). Glaser, however, revised his theory as follows: "Neǧaᵓ or Naǧaᵓ (höchst wahrscheinlich identisch mit dem Nagia der alten Autoren)" (12). It is strange that the following authors

repeat only Glaser's first opinion without taking into consideration his second, more cautious wording; cf., e.g., von Wissmann (13) who even goes as far as publishing the following equation, "el-Jūba (Nejā)" (14). The identification mentioned above actually is impossible since there are no ruins at Najjā'.

3 - Beeston breaks into an open door when stating that "the conclusion is clearly that gb'n was a dominant group within Ma'in" (p. 5). He further adds that "this is the simple answer to a question that troubles Pirenne, as to why Qatabanian inscriptions contain no mention of gb'n as such ... to the average non-Minaean, not specially interested as Pliny was in the internal organisation of the aromatics trade, the Gebbanites were just Minaeans" (p. 6).

Firstly, Pliny's alledged special interest could not possibly have altered the nature of the material information he received directly or indirectly from the merchands' reports, and these remain what they actually are, viz. second- and third-hand accounts or hearsays. Secondly, that all Min "were just Minaeans" "to the average non-Minaean" (as Beeston put it) is true, but it is equally true of the Min themselves when referring to their own compatriots as a whole without mentioning individuals, as clearly indicated by VL 9/1-2: kbr/m'nm/btmn'/wm'nm/bkl/tmn' leader of Ma'īnum in Timna' and Ma'īnum in all Timna' (for bkl/tmn', cf. JaSLHB, p. 187A; btmn' = bkl/tmn'). Thirdly, Beeston's reasoning based on Pliny's special interest also works the other way: the merchands, so impressed by the fame of the Gebbanites, could readily have accepted the hearsay of the Gebbanites being in Timna' or could even have simplified the overall picture by putting them there. There is indeed no certainty at all, on the contrary, that those merchants who spread that statement, ever went to Timna' to check the situation for themselves.

4 - With his characteristically confusing mind, Beeston speaks of "Ocilis (Bab al-Mandab)" (p. 5). Cf. already, ScPES, p. 115.

5 - Beeston adds that "the fact that they [= the Gebbanites] had their trading headquarters in Tmn' [cf. Pliny, XII, 64] is perfectly compatible with the fact, attested in the inscription Van Lessen 9 ..., that Tmn' had a Minaean colony" (p. 6). The so-called "fact," referred to by Beeston, is not really a "fact;" it is a mere statement made by Pliny. It is not only unsubstantiated, as stated above, but also disproved by the testimony of VL 9, the most important information of which Beeston refuses to give his reader. Therefore, the second so-called fact suggested by Beeston also is erroneous. In this uniquely important text originating from the Min living in Timna', the author of the text, their leader, declares himself to be a member ... not of gb'n, but of the clan

ayn Rawrān, and this clan, which was not a subdivision of gb'n, is well-known in the inscriptions from the country of al-'Ulā. Furthermore, among the seven Min who supervised the building of the burial ground for the Min group, only one, a certain 'slmm (l. 3) belongs to ślwmn, which is a subdivision of gb'n. Indeed, if, as Pliny claims and Beeston maintains, Timna' was the headquarters of the Gebbanites, how can Beeston explain and justify that the kbr leader of the Min group was NOT a Gebbanite himself? The truth of the matter is this: the epigraphical fact - and this is not a speculation based on a dream - is that only one out the eight Min persons listed in the inscription belongs to a subdivision of the clan gb'n, and this reality in turn proves not only that the Min colony did not belong to gb'n but also that gb'n was not after all the all-powerful clan in the international affairs of SA, as Beeston would have us to believe.

6 - Beeston pursues his point by stating that the "Minaean colony [in Timna'] (perhaps one might say 'factory') [was] substantial enough to be organized under its own kabīr ..., just like the Minaean colony at al-'Ulā/Dedan in north-west Arabia" (p. 6). Even according to Beeston himself, that Min colony could merely have been a single building! How, then, is it possible to state that it was "just like" Dedan? Dedan was a whole city founded, thoroughly dominated and organized by Min, viz. Dedan was a Min city contrasting with the tiny Min enclave in Timna'. How could such a tiny enclave be called a "capital"? Where is the inscription or the Greek or Roman narrative calling Dedan a "capital"? Furthermore, the word kbr leader was borne by the head of a group of Min and does not at all by itself give any idea on the number of the persons composing that group. What is the real meaning of "substantial" in Beeston's text? His own suggestion of a "'factory'" indicates that, even in his opinion, the number of those Min could not have been "substantial" at all. However, regardless of the actual size of the group, those Min had to have a chief, and his title was kbr. For this leader, the actual number of persons under his command, whatever it might have been, was largely compensated by his being the official representative of his country in a foreign land.

7 - Apparently dissatisfied with his own unsubstantiated, vague and imaginative idea of the Min 'ahlān being "kinship groups on a structural level with the central Arabian ḥayy, and a survival from their nomadic past," a theory which is wholly irrelevant to the case at hand, Beeston drops very quietly without saying it explicitely of course the theory on the Gebbanites being the Min clan gb'n, which he had spent so much time and energy to promote and he now suggests

that the Gebbanites were not the Min clan gbʾn after all. He writes this:

> "I would suggest therefore that, while the original nucleus of Maᶜin, and the builders of Rṣfm, may have been of the nature just described, this nucleus had in time linked up with other groups engaged in South Arabian trade, to form what can only be described as a sort of Hanseatic League, aimed at monopolizing the entire trade of the south-west Arabian culture area; and that the ʾahālī of Maᶜin were not kinship groups but component members of the League from all over the culture area, some of whom prospered greatly in their commercial undertakings, some less so."

It is quite remarkable, in my opinion, that no matter what opinions Beeston presents, no matter how close they follow each other, whether contradictory or not, Beeston always appears to propose them so attractively and to illustrate them so enticingly that the reader cannot but marvel at the chameleonic versatility of his restless imagination. In the present case, he seems so blinded by his natural urge (he most probably would call it "my instinct;" cf. JaMAR, XIV, p. 80)) to interlard his argumentations with comparisons involving other cultures that he could not even see the incongruity of mentioning the Hanseatic league for this league was composed of members belonging to the same ethnical group in their dealings with foreigners. Furthermore, he does not seem to be aware of the strangeness of his new theory, viz.

a MIN "league" (the idea of a "league" remains gratuitous and unfounded epigraphically)

completely dominated by a NON-MIN member (whether this group was SA or not, Beeston does not say) and

having its headquarters in the capital city of QATABĀN!!!

8 - The final touch of Beeston's presentation reads as follows:

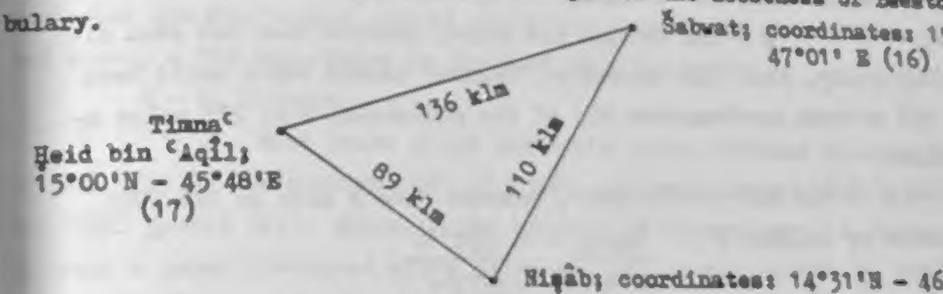
> "There is an important area inscriptionally attested as Wusr (and the name survives to the present in Ḫuṣn Wusr), centred on Niṣāb and substantially to the east of Baiḥān; indeed Niṣāb is practically equidistant from Tmnᶜ and Shawa - half-way between them if one pursues a route keeping to the foot of the mountains, thought there is admittedly a more direct Tmnᶜ - Shabwa route acros [sic!] desert. The ESA plural meaning 'people of Wusr' would have had the form 'Awsār; and I think that Wusr is at least as likely a candidate for being the regnum of the Gebbanites as any other locality" (p. 7).

This long quotation is yet another good example of Beeston's literary production containing grossly distorted facts.

a - It is hardly necessary to point out the fallacy of "inscriptionally attested as Wusr" since SA inscriptions are unvocalized, and the vocalization of modern Wusr does not, and cannot, adequately prove that "Wusr"

was also the pronunciation in pre-Islamic time.

b - The statement according to which that area is "centred on Niṣāb" is another distortion of the facts. In modern time, Niṣāb - ʾAnṣāb is the most important town in the area. But it is equally certain that, if the area was called wsr in SA inscriptions, that name comes from the wâdî itself which is still today called Wâdî Wusr, as the areas of Baiḥān and of Ḥaḍramawt bear the names of the wâdîs which cross them. Present-day Wâdî Wusr and the town Wusr on the eastern side of the wâdî, the coordinates of which are, respectively, 14°15'N - 46°11' E and 14°18'N - 46°12' E (15), are about 25 miles (as the crow flies) southwest of Niṣāb, and this town cannot be considered as the center of the SA area of wsr. It, thus, follows that the SA area of wsr is not, as Beeston claims, "substantially to the east of Baiḥān" as Wusr and Wâdî Wusr are latitudinally about 17 miles south of the southernmost tip of Wâdî Baiḥān. Even, the town of Niṣāb is latitudinally about 2 miles (in a straight line) south of the southernmost tip of Wâdî Baiḥān. Therefore, the SA area of wsr is definitely southeast of Wâdî Baiḥān. Furthermore, that "Niṣāb is practically equidistant from Tmnᶜ and Shabwa" is yet another example of the looseness of Beeston's vocabulary.



How can anyone speak of "substantially equidistant" positions when there is a difference of 20 °/. between the two distances? Furthermore, that so-called "practically equidistant" becomes "half-way" as if the "route keeping to the foot of the mountain," instead of greatly lengthening the distance, was reducing the 20 °/. difference to zero. Did Beeston himself walk that famous "route," while pushing an odometer, to prove his point? Moreover, no caravan from Šabwat and heading for Timnaᶜ would have to go as far down as Niṣāb; it would go either through the sesertic area to Timnaᶜ or take a southwesterly direction and use a wâdî, such as Wâdî Rumḫ.

c - Beeston's suggestion is contradicted by Pliny's VI, 153, which is reproduced above (p.1) according to which the Autarides are different from the Gebbanites.

d - Wusr, which is described seven lines above (in Beeston's text) as "an important area," is now considered as a "locality." Wusr obviously is a substitution for Niṣâb.

e - Beeston fails to explain why, of all the names mentioned by Pliny, the name "Ausaritis" would be derived from a (non-epigraphically attested) gentilic plural "ʾwsrn" instead of from the name of a country.

SA gtbn is mentioned as "Catapani" (VI, 153);
hdrmwt is mentioned as "Atramitae" (XII, 52); and
mʿn is mentioned as "Minaei" (XII, 58).

Why is wsr not mentioned as "Wasritae" or something similar?

f - Here again, Beeston fails to mention an obvious discrepancy. On the one hand, as stated above (p. 1), the Autarides are different from the Gebbanites, according to Pliny, VI, 153. On the other hand, two kinds of incense apparently come from the Gebbanites' "regnum" according to Pliny, XII, 69 (19): "Gebbanitica et Ausaritis Gebbanitarum regno." Beeston would identify the Ausarites with the Gebbanites. It should be recalled here that von Wissmann had already suggested a similar idea for "Catapani" et Gebbanites.

g - All through his paper, Beeston does not even allude to the main difficulty, viz. that so-called "regnum" around Niṣâb would have a port located in the extreme southeastern tip of the peninsula, viz. 215 miles away, as the crow flies.

9 - At the end of his paper, Beeston adds a note on RÉS 3022 (p. 8). The text starts as follows (1): ʿmṣdq/ - - /dyfʿn/
wsʿd/ - - /dḍfgn/
kbry/mṣrn/wmʿn/mṣrn/ -

a - Beeston starts saying that "in ESA idiom this could mean that one [of the two authors] was kabīr of one place, one of the other" (20). This statement is erroneous inasmuch as it reflects the preconcieved, erroneous idea that kbr always introduces a place name (cf. below, III F x 4, where W.W. Müller claims that it introduces a tribe name). Then, Beeston refers to RÉS's interpretation of both mṣrn and mʿn/mṣrn, which reads as follows:

"mṣrn est la région dans laquelle se trouvait la colonie minéenne d'El-ʿEla, au nord-ouest du Hedjaz" and
"mʿn/mṣrn est vraisemblablement la ville de Maʿân, dans la même région" (21).

These two identifications are unacceptable because the country of al-ʿUlâ belonged to the Liḥ, not to the Midianites, who lived east of the eastern arm of the

Red Sea, and Maʿân, a city northeast of al-ʿAqabah and about 470 klm (as the crow flies) northwest of al-ʿUlâ, cannot be seen in mʿn because such a theory would gratuitously presuppose another Min colony in the far north of the Arabian peninsula. As stated in JaSIMB (p. 73A), "mṣrn is a proper name, but could have originally meant 'the expeditionary corps'" of the Min in northern Arabia; and mʿn refers to the Min merchants, etc., who lived there under the protection of that expeditionary corps.

b - Beeston then affirms that "the phrase [= mʿn/mṣrn] looks very much like a parallel to mʿn/btmnʿ 'the Minaeans in Tanʿ' and thus meaning 'the Minaeans of Midian'." The two expressions cannot be considered as parallels because the local preposition does not exist in mʿn/mṣrn, and elsewhere in the texts, ll. 3 and 4 (thrice in each line), mʿn means Maʿîn.

c - Beeston finally spells out the pearl of his theory which is the fanciful consequence of his argumentation: "This would seem to imply in consequence that the kabīr of Mṣrn was the head of other-than-Minaean Midianites." Such a statement affirms exactly the opposite of the epigraphical information. The title of the two leaders does not speak of "Midianites" and/or of any other non-Min people, and it could not possibly do so since, as already stated above, a Min kbr always is the head of a Min group.

C - J. Pirenne.

Nine years after Beeston's paper, Pirenne released hers, PiPH, on her trip to the country west of Niṣâb, centered around Wâdî Hajar/Ḥijr (22) and Wâdî Ḫawrat (23), which is the country of ancient wsr. According to Pirenne, Beeston's paper discussed above is "une étude convaincante" (p. 222), viz. the "Gebbanites étaient effectivement un groupe minéen: les GBʾn des inscriptions;ils avaient un rôle international en monopolisant le commerce des aromates" (p.224). She differs from Beeston in thinking that Wusr was not "centred on Niṣâb," as Beeston as suggested (cf. above, pp. 7-8), "la capitale commerciale de 'Awsan" "pourrait être alors" "Hajar Yahar" (p. 223), about 23 klm north-northwest of Niṣâb. Although possible, this opinion is by no means certain at the present time.

The two main suggestions contained in Pirenne's paper are as follows.

1 - The kbr of the Min colony in Timnaʿ is "sans doute le 'roi des Gebbanites' dont parle Pline, et auquel on payait la taxe sur la myrrhe, à Timnaʿ'" (p. 224).

As already noted above, p. 1, Pliny's text is "euehi non potest nisi per Gebbani-

tas, itaque et horum regi penditur uectigal. Caput eorum Thomna" (XII, 63-64). The value of this text has already been discussed above, p. 1. Furthermore, the link between the kbr of the Min colony at Timnaʿ and the "horum [= the Gebbanites] rex" referred to cannot be asserted, as already noted above (p. 5), that kbr belonged to a clan different from gbʾn, and that the proportion of the people of gbʾn in that Min colony at Timnaʿ is so small, ONE OUT OF EIGHT, that gbʾn could not have been that all-powerful clan in international affairs, as claimed by both Beeston and Pirenne. Last, but certainly not least, who could believe that the king of Qatabân would have allowed foreigners to independently levy taxes on incense in his own capital? This is impossible.

2 - Pirenne suggests that "le terme 'royaume' est utilisé par Pline (ou sa source) dans le sens où Strabon parle des 'cinq royaumes' qui se partagent l'Arabie Heureuse" (p. 225).

a - The reader notes that Pliny's text speaks of a "rex," not of a "royaume," a word which Pirenne needed to make her parallel perfect. Yet, "rex" does not necessarily refer to a kingdom; it can also designate a head, a chief, a leader, and a master. Therefore, even from the start, Pirenne's parallel does not exist.

b - Pirenne refers to her previous (24) study of Strabo's text, which may be summarized as follows: South-Arabia is divided in "'cinq royaumes', qui semblent avoir été compris par Strabon comme cinq classes de populations" (p. 134); according to Miss Préaux, "le mot βασιλείας pourrait avoir remplace ἔθνη , pris au sens de 'peuples' ou 'tribus' ... Il y aurait donc eu, selon l'information originale, cinq ἔθνη 'corporations'" (p. 135); and the fourth and fifth "classes de populations" are "le quatrième produit la myrrhe et le cinquième l'encens" (p. 127A).

The idea of "corporations" in unacceptable in SA. Furthermore, the crux interpretum is the following pericope πενταχῆ σχίζουσιν εἰς βασιλείας which is translated by JoGS as "is split up into five kingdoms" (25). The Greek text shows that the enumeration of the five divisions is composed of two very dissimilar sections. The first three sections are social classes of human beings which can be called ἔθνη ; the three words involved are in the plural, viz. μαχίμΟΥΣ, γεωργΟΎΣ, βαναυσοτεχνοῦντας.

Each of the last two divisions is an adjective in the singular with the substantive γῆ earth, land understood (26), viz. σμυρνοφόρΟΣ bearing myrrh,

and λιβανωτοφορΟΣ bearing incense; these two

sections cannot refer to two of the "cinq classes de populations" or of the five "corporations;" they refer to parts of the land, and Pirenne's translation of the Greek words as "le quatrième produit la myrrhe et la cinquième l'encens" is erroneous, beside the fact that her rendering of ἡ and ἡ as "quatrième" et "cinquième" is not a traduction, but a commentary.

It is very difficult to justify Strabo's presentation of τὴν Εὐδαίμονα ; even considered from the view point of economics, which is evident, his division is grossly incomplete because no mention is made of any of the other social classes which also intervened in the economy of the land, viz. the administration of the "kingdoms," the temples and their peoples, the slaves, the servants and the needy. Even, from the restricted viewpoint of the incense trade, there can hardly be any doubt that the temples were the largest consumers of incense. Yet, they cannot be included or understood in any of Strabo's fivefold division, even if each of the five words is given the widest possible meaning; viz., e.g., μαχίμους designates the fighting men, but could also include their families, their servants as well as the whole hierarchy of military officers; σμυρνοφόρος refers to the land itself, but could also include all the personnel (and all their families and servants) in any way connected with the production, the exploitation and the trade of the myrrh.

On the one hand, it does not really matter whether Strabo's pericope exactly reproduces the information he received (orally or in writing) or is of his own composition based on that information. It is impossible to determine what really happened. However, it is beyond any doubt that he would not repeat under his own name or have himself written statements which good common sense must reject out of hand. Indeed, any translation based on the ordinary meaning of βασιλεία , such as JoGS's, is obviously unacceptable because the five divisions contained in Strabo's pericope cannot EITHER be called "kingdoms" or "tribe" or people or "corporations" OR be considered as the objective description of the whole SA, OR be characterized as "social classes" since the last two of them represent each a geographical section of the land. It is, therefore, necessary to look somewhere else for possible clues leading to a satisfactory translation.

On the other hand, Strabo's pericope is further singled out by the two following characteristics.

a - It contains TWO hapax legomena, viz. βαναυσοτεχνουντας and σμυρνοφόρος (27).

b - The verb σχίζω is followed by the preposition

εἰς . JoGEL does not list a single usage of verb + prep. indicating the result of the division; the only example he quotes is ἔσχισε δώδεκα μοίρας , i.e. divided them into twelve parts" (p. 1746A).

All the preceding remarks make it possible and, in my opinion, justify the suggestion according to which the expression σχίζουσιν εἰς βασιλείας may also contain other words used with an unfrequently attested meaning. In fact, I should like to suggest the following points:

a- the expression εἰς βασιλείας may be considered as a modal adverbial locution qualifying σχίζουσιν and specifying the basis upon which the division was done;

b- εἰς is also found "to express RELATION; towards, in regard to, in respect of" (28); and

c- βασιλεία is also attested once as "Pass., being ruled by a king" and also as a substantive, "tiara, diadem" (29).

Therefore, I should like to suggest translating the beginning of Strabo's phrase κατ' ἄλλην δὲ διαίρεσιν σύμπασαν τὴν Εὐδαίμονα πενταχῇ σχίζουσιν εἰς βασιλείας as follows: "And, according to another [economical] distribution, the whole (30) South-Arabia is divided into five sections from the crown's point of view."

D - N. Groom.

1 - Six years ago (31), Groom devoted a whole paragraph (28 lines) to the presentation of Beeston's theory with no critical remark of any kind (pp. 179-180); just an offhand rejection limited to this single phrase: "Beeston's suggestion remains no more than an idea which ... awaits further discovery before it can be proved or disproved - another example of how scholars must conjecture until archaeologists have explored south Arabia more fully with their spades" (p. 180).

No archaeological discovery is needed to see how distorting Beeston's presentation of the facts really is.

2 - Groom misunderstands Pliny's exposé by saying that Timnaʿ is "one of the towns of a people called the Gebbanites" (p. 181). He further states that the distance between Šabwat and Timnaʿ is "110 miles" "via Aiyadim" or "4-5 day's journey" (p. 213: "Table Showing Distances and Journey Times on the Incense Road"). These figures must obviously enough be considered as mere approximations, as the author's following schema proves it:

his book	PSAS, 6 (1976), p. 71
"4-5 day's journey"	"five or six days"
"110 miles"	"about 110 miles

3 - Groom utilizes Pliny's information mentioned above, but does not refer to either WiZAG, where the question is dealt ex professo, or WiGE, I; nor does he list these publications in his bibliography (p. 274). The author speaks of "a ruin site called Hagar Nagā. It is supposed that these ruins, partly covered by another village, may mark the site of the city of the Gebbanitae called 'Nagia' which was recorded by Pliny" (p. 184) (32).

Here again, the preceding confusion is clear: the expression "Hagar Nagā" comes from WiHÖBGS (pp. 36-37) where the ruined city is said to be located "umweit Nejjā" (p. 36), viz. near Nejjâ'. As stated above (pp. 3-4), that "Hagar Nejā" is al-Hajar. Furthermore, that city was not "the city of the Gebbanitae." von Wissmann's theories are dealt with in my forthcoming publication of the inscriptions of al-Jûbah.

4 - Groom's book should be utilized with the greatest caution because of the unreliability of its presentations and summaries (33). Three examples suffice here.

a - The question of the date of the Periplus is dealt with one-sidedly. The two basic papers were not utilized and are missing from the bibliography, viz. J. Pirenne's long article (34) and M.G. Raschke's extensive and detailed rebuttal of Pirenne's theory (35).

b - Groom reproduces ScPES's translation of the Periplus, 19-36 (pp. 90-94) and, as he claims, "with a few corrections (in italics) proposed by Professor Beeston" (p. 89). In fact, those so-called "few corrections" concern a single relative proposition of par 19, and Beeston's so-called "corrections" are nothing but the English rendering of J. Pirenne's original French translation. The passage involved is translated as follows:

by ScPES (p. 29, par 19)	by Pirenne (36)	by Beeston (cf. Groom)
"from which there is a road to Petra, which is the subject to Malichas, king of the Nabataeans."	"par où il y a vers Pétra, chez le roi Malichas, une montée."	"from which there is a way to Petra to the court of King Malichas."

c - Groom offers his reader his own fantastic, grossly erroneous version of our escape from Mârib on February 12, 1952. He writes:

"The American expedition to Mârib was short-lived, because local hostility developed against it until its member were driven out at gun-point, their equipment and films being abandoned" (p. 185, the underlining is mine) with reference to note 24 which reads as follows: "An account of this expedition and its explusion [sic!] is given by Phillips, 1955" (p. 257).

(1) The expression "local hostility" is ambiguous and tendencious. As the member of the expedition who spent the longest time in Mârib in 1951-1952, I have to say that the local population and even the soldiers (taken individually or acting on their own) never ceased from being very sympathetic toward the expedition. Only the local authority personified by the ʿAmîl ʿAbdulraḥmân al-Yusufî and the two representatives of Prince Ḥassan of Ṣanʿâʾ was opposed from the start to the work of the expedition. The attitude of the ʿAmîl was conditioned by that of former ʾImâm ʾAḥmed, whose change of mind is the subject of a note published in JaWAP, XXI (1962), pp. 57-59. The main statement of that note reads as follows:

> "Imâm Aḥmed's change of mind was the result of the intervention of Aḥmed Fakhry and his friends in January 1951 when they went to Taʿizz and succeeded in convincing the Imâm that the Mârib excavation campaign should be brought to an end."

(2) The statement according to which "its members were driven out at gunpoint" is grossly mendacious. The opposite is true: we were not "driven out" at all; we escaped; ʾImâm ʾAḥmed did not want us to leave. When informed that we had escaped, he ordered his soldiers stationed in Ḥarîb to intercept us before crossing the Wâdî Beiḥân border. Before the local authority in Mârib realized that we had escaped on the sly, we had fortunately gained enough precious time on our flight toward the border that we crossed the road coming from Ḥarîb while still beyond the ordinary rifles of the party of oncoming soldiers.

(3) The expression on "their equipment being abandoned" is also tendentious and erroneous. The expedition never had the desire of taking away from Mârib and Yemen any finding unearthed during the excavations. From the beginning of the AFCM work in Mârib till the time of my house arrest ordered by ʾImâm ʾAḥmed, all valuable loose objects found in the entrance court of the Maqram Bilqîs were duly transported to the expedition headquarters and stored in a special room of the compound; the soldiers kept that room under constant surveillance. The door of that room was locked when we departed. From the beginning of my forced inactivity till the day of our escape, the removal of all loose objects to the museum could not be carried out normally due to the dai-

ly harassment and limitations imposed upon the expedition by the local authorities; therefore, some objects, viz. inscribed stones, were left on the ground inside and outside the excavation field. Groom's choice of the verb "abandon," which means "to cease to assert or exercise an interest, right, or title to esp. with the intent of never again resuming or reasserting it" (37), is slanderous. The expedition NEVER AT ANY TIME relinquished its interest or right to use those findings for the purpose of research; therefore, anyone who has in the past published any inscription or any material unearthed by the AFCM members in Mârib, and / or anyone who will in the future do it, are guilty of scientific theft. The same verdict applies also to the expedition's "equipement" or any part of its property, such as the four cubic meters of later squeezes stored in my bedroom at the time of our escape because the expedition has never at any time relinquished its ownership rights on any of those items. Summarily, AFCM has never "abandoned" and still asserts its basic ownership rights on any item that either was its own before and during the excavation campaign or has become its own as the result of its work. Similarly, the members of the expedition never relinquished their ownership rights on their personal belongings which they could not take alongwith them.

E - D. Doe.

1 - In his first book (38), Doe first quotes (p. 70) RaPWH's translation of Pliny, VI, 153 (p. 453), which he ascribes to "VI, 151-154." In his quotation , however, he omits the comma before "of which" and, much more importantly, he starts his text with "The Gebbanitae," thus eliminating the three preceding ethnical names. Subsequently, he endorses von Wissmann's interpretation by mentioning "Gebbanitae (Qataban)" (p. 123) with reference to note 151: Pliny,"XII, 87-9" (p. 253A). The text of par 88 does not prove at all his identification of the Gebbanites with Qatabân for Qatabân is not even mentioned there (39).

2 - In his second book (40), as everyone was expecting, Doe quietly casts off his allegiance from von Wissmann to Beeston whose theory is summarized as follows: the Gebbanites were Min; they had "several towns of which the largest were Nagia and Thomna (Timnaʿ);" they "lived and conducted the incense trade from their headquarters there"[= Timnaʿ] (p.99), and "Wadi Wuar, the probable location of the Awsarites, and later probably the area of the Regio of the Gebbanites, the Gabʾân of Maʿîn" (p. 100).

3 - The accuracy is definitely not the trademark of Doe's publications; this is further exemplified by the following excerpts.

The northern building excavated in Timnaʿ by AFSM in 1950-1951 is called in his book "the temple" (p. 62), or
"the main temple" (pl. 105-108), or
"the temple or religious sanctuary" (p. 219, fig. 36), or
"generally known as the temple of ʿAṯar" (p. 218; of course, the divine name is ʿAṯṯar as in p. 262B).

The same building is called in his second volume as follows:

"religious structure. ʿAthtar?" (p. 158), or
"the so called [sic!] temple of ʿAthtar" and "the main religious structure" and "generally known as the 'temple' of ʿAthtar" (p. 172, text), or
"the 'temple' or 'palace' structure" (p. 172, fig. 56a), or
"the temple of ʿAthtar" (p. 173, text), or
"the so-called temple" (p. 173, fig. 56b, and p. 174), or
"temple, ʿAthtar" (p. 233), or
"temple or palace" (p. 237).

4 - Doe's method of argumenting is further illustrated by the case of the walls which, according to his, are "lined internally with marble slabs and votive inscriptions... Some of these were in pairs" (p. 174) without any detail or reference of any kind. Such a statement is baffling because my field book does not mention anything of the kind. In note 47, however, which is connected with "a marble pavement," Doe refers to "van Beek, 1952, 12" (p. 181). It is hard to understand that Doe still does not know (cf. also p. 264) how to spell the name of "Van Beek." But, although having nothing whatever to do with "marble pavement," the second half of that note 47 reads as follows: "For one of a pair of texts see B.M. 132333 or Louvre. AO.21.124" (p. 181).

The most important remark to be made is that Doe is making up the story of the relation of those two texts with the northern building of Timnaʿ. The caption below the photograph of BM 132333 is "Limestone Votive Stela from Ḥagr Ḥimū al-Zarīr" (41) and

the second slab was purchased from the villagers of Ḥajar Koḥlān (42). Pirenne's idea that VL 1 "est étrangement semblable à " AO 12.124 ... Les dimensions ... correspondent" is fantasy since the bottom of VL 1 is missing; cf. JaMAR, II, p. 44 on BM 132529: "Face antérieure: 31.5 x 44 cm. (maximum)." Therefore, it is another phantasy that those two slabs "aient dû faire partie du revêtement mural du même temple."

Finally, Pirenne does not know where AO 21.124 came from for she states "vraisemblablement à Timnaʿ."

Although the end of Doe's study is an attempt at giving the reader the definitive impression that the building was a temple even with the help of a pure invention on the origin of the two above-mentioned stones, the last phrase of p.

174 leads unexpectedly into another direction, viz. "This building should be compared with the 'Palaces' of Shabwa."

Since the reader does not find any reference to any publication where the idea of a "palace" instead of a "temple" was suggested or where the so-called "palaces" of Shabat are mentioned, he cannot but think that the idea originates from Doe himself. In fact, I already stated more than thirty years ago (and eighteen years before Doe's first volume) that "toute cette bâtisse est une construction royale" (43). More recently, JaMAR, IX (1979, thus three years before Doe's second volume, pp. 3-10) gives all details known to me in support of my original interpretation of the building as "the throne house of the king Ḏaḥar Yaqul Yuharqib" (p. 10). As could have been expected, those two publications found no place in Doe's bibliography (p. 271).

Notes

(1) Cf. RaPNH, p. 452.
(2) Cf. Die Abessinier in Arabien und Afrika, München, 1895, p. 113.
(3) Cf. WiZAG, p. 103. (4) Cf. WiGS, I, p. 108. (5) Cf. ErPAHN, p. 39.
(6) Cf. "in portum Gebbanitarum qui vocatur Ocilia" (cf. ErPAHN, p. 48) = Ocelis (cf. ScPES, p. 114, 25).
(7) Cf. Die Burgen und Schlösser Südarabiens nach dem Iklīl des Hamdānī, Vienna, p. 1027. (8) Cf. PSAS, 2 (1972), pp. 4-8.
(9) Cf. WiGS, I, p. 109, note 231.
(10) Cf. Die arabische Frage mit einem Versuche der Archäologie Jemens, Leipzig, 1909, p. 252, ll. 3-5.
(11) Cf. Die Abessinier..., p. 115.
(12) Cf. D.H. Müller und N. Rhodokanakis, Eduard Glasers Reise nach Mârib, Vienna, 1913, p. 132B.
(13) Cf. WiHöBGS, p. 64. As it shall be proven later, von Wissmann is the sole responsible for all geographical and historical theories published in WiHöBGS.
(14) Cf. l.c., p. 42. (15) Cf. GaDRY, p. 199B. (16) Cf. l.c., p. 176A.
(17) Cf. l.c., p. 89B. (18) Cf. l.c., p. 152A. (19) Cf. ErPAHN, p. 41.
(20) Beeston repudiated his opinion in JSS, 20 (1975), p. 270 and note 1.
(21) Cf. RÉS, V, p. 306.
(22) The coordinates are "14°30'N - 46°22'E" (cf. GaDRY, p. 9CB).
(23) The coordinates of both the wâdî and the town are "14°26'N - 46°29'E" (cf.

cf. [illegible], p. [illegible]).

(34) Cf. [illegible], [illegible], [illegible], "p.[illegible] suiv.;" pp. [illegible]; [illegible] are most important.

(35) In [illegible], no. [illegible], janvier 1976, p. 180, J. Decost translates the word as "state."

(36) Cf. [illegible], p. [illegible]. [illegible]'s edition translates the two words as "the [illegible] heavenly country" and "the transcendence country," respectively.

(37) Cf. [illegible], pp. [illegible] and [illegible], respectively.

(38) Cf. [illegible], p. [illegible].

(39) Cf. [illegible], p. [illegible].

(40) The Greek adjective [illegible] is not translated by [illegible], p. [illegible].

(41) Cf. [illegible], [illegible] and [illegible], London, [illegible].

(42) Gerson had already stated the same thesis in [illegible], 6 ([illegible]), p. [illegible]: "the village of Maria, with Saint Joan which we suppose is Ilizy's town belonging to the [illegible] called Maria." That "we suppose" becomes a reality in the map p. [illegible] where the location of "Maria" is certain.

(43) [illegible], XIV ([illegible]) is my last publication in date in a long series where obsessive flatteries between present-day authors at the expense of scientific objectivity are reiterated and denounced. Groom's book offers another twofold example of that kind of egoistic political manoeuvering. According to J.R.[illegible] Maria, Groom's book is "un excellent traitement d'ensemble - tout l'absence de faiblesse [illegible] essentiel - le tome les premières des ancêtres [illegible] les et leur commerce dans l'Antiquité" (cf. [illegible] [illegible] de [illegible] [illegible]). Believing he is [illegible] the letters of the [illegible] [illegible] of [illegible], [illegible] [illegible], p. 234, note 2 , without writing any line, M. Robinson [illegible] the procedure flattery - but he omits the incidental phrase set between the two dashes without indication .by place in the text - and adds "se[illegible] be [illegible] competent to Jacques Syrmaca" (cf. J. Delort et al., [illegible] [illegible] of [illegible], Paris, [illegible], p. [illegible]).

(44) Cf. [illegible], 24 ([illegible]), pp. 44[illegible]-45[illegible].

(45) Cf. E. Benveniste and G. Haase, [illegible] [illegible] for [illegible] [illegible], [illegible], [illegible], pp. [illegible] and [illegible] notes.

(46) Cf. [illegible] [illegible]..., p. [illegible].

(47) Cf. [illegible] [illegible] [illegible] [illegible] of the [illegible] [illegible] [illegible], [illegible], [illegible], [illegible] or [illegible], p. [illegible].

(48) Cf. [illegible] [illegible], [illegible], [illegible].

(49) Cf. [illegible], p. [illegible]. (50) Cf. [illegible] of [illegible] [illegible], London, [illegible].

(51) Cf. [illegible], 2[illegible] ([illegible]), fig. [illegible] after p. [illegible].

42) Cf. J. Pirenne, [illegible], [illegible], [illegible], [illegible].

43) Cf. [illegible] [illegible], [illegible], p. [illegible].

II – Notes on the inscriptions found by J. Pirenne west of Niqâb.

1 – Pirenne's paper, PiPH , on her trip to the country of Niqâb, centered around Wādī Ḥajar, has already been utilized in the question of the Gebbanites (cf. above, pp. 9 foll.). The author publishes a few inscriptions in both cursive and monumental alphabets in such an offhand manner that it would have been difficult to mistreat them more openly except by simply ignoring them.

2 – A characteristic of Pirenne's paper which appears even at first glance, is the messy, constant confusion of her transliteration system of the ir proper names. Is it really so difficult to adopt a single transliteration all through the pages of a paper? Is it not rather an unmistakable proof of the inconsistency of an unstable mind which, apparently unable to follow a straight line, wanders restlessly? The examples are so numerous that it would take several pages to list all the examples. Here follow four of them:

"wādī Girdān" (p. 213) = "wadi Ǧirdān" (p. 241);
"Bi'r al-'Awja" (p. 215) = "Bīr al-'Awga" (p. 216);
"wadi Ḥager (ou Ḥigr)"(p. 213) = "wādī Ḥager" (p. 214) = w. Ḥager" (p.215) = wadi Ḥager" (p. 217); and
"wādī al-Ghayl" (p. 214) = "w. al-Ghayl" (p. 215) = wādī Ghayl" (p. 221).

The reader noticed, I am sure, the two transliterations of "wadi" and "wādī."

3 – Ja 3171: the boulder bearing the present inscriptions, is located "à 1,5 mille en amont de Ganadila" (p. 218).

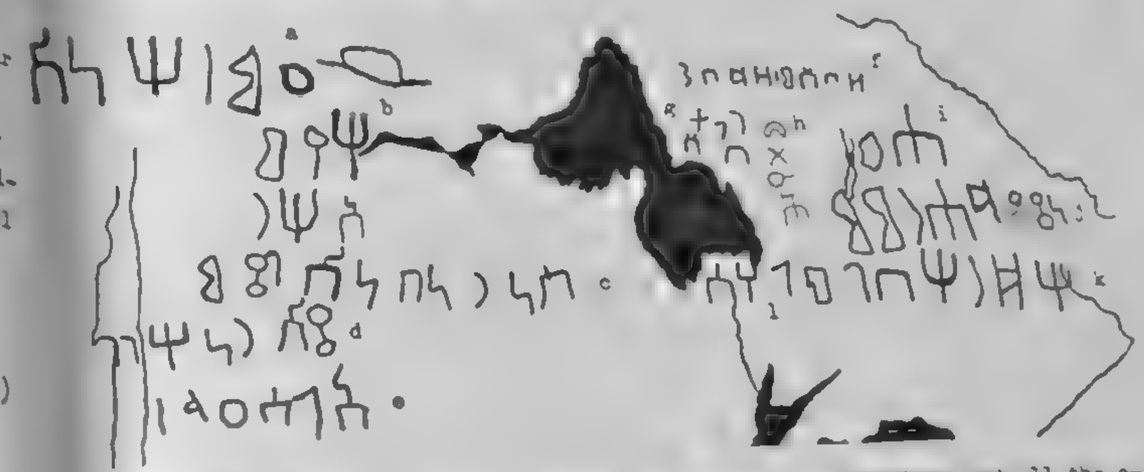
The preceding name is also listed as "al-Ganadila" (p. 214) and "al-Ǧanadila" (p. 215); similarly, the reader finds "wādī Ganadila" (p. 218) = "wādī Ǧanadila" (pl. Va). — The boulder is described without any reference to the photograph of pl. Va, as follows: "un énorme rocher est couvert d'inscriptions. Ce sont des noms, en très ancienne écriture sabéenne, oblitérée par de l'arabe (à gauche), deux ou trois graffites 'thamoudéens' (à droite), avec une inscription en grandes lettres, d'époque monumentale, d'un style apparemment local, avec un curieux [illegible] pour Ṣ, ce qui donne les noms: [illegible]" (pp. 2[illegible]-2[illegible]).

Pirenne's preposterous presentation of the whole group is another example, if at all needed, of her incompetence to deal with rock inscriptions because she steadfastly considers the monumental inscriptions only as a matter worthy of any seri-

ous interest and treats the rest as unworthy of any attention. Therefore, her solution is as simplistic as can be:

she calls "très ancienne écriture sabéenne" the group a – e;
she calls "deux ou trois graffites 'thamoudéens'" the group f – h, and her expression "deux ou trois" shows that either she is unable to distinguish them and to know whether there are two or three, or she does not care to identify them properly;
she calls "d'époque monumentale, d'un style apparemment local, avec un curieux [illegible] pour Ṣ" the text i; and
she simply ignores texts j – l.

Here follow my tracings of those texts:



In fact, only texts f – h really belong to the cursive alphabet; and all the others represent a cursive rendering of the monumental alphabet. Obviously enough, Pirenne's expression "très ancienne écriture sabéenne" means, in her terminology, pre-historical period!

a: the upper line of the left section: ʿm/ḥn' ʿAmm [of the family] Ḥāni'. – ḥn' is a Min personal name in RES 3570/1.

b: below and to the right of the preceding text: ḥym 1 Ḥayim [of the family] 'hr 2 'Aḥarr.

ḥym, e.g., CIH 358/1. — 'hr, Ja 2544b.

c: below and to the left of the preceding text: snrn bn 'ltm Sanrin, son of 'Altam. — snrn, cf. Saf snr in CIS 1735. — 'ltm, cf. Saf ltm, e.g., in CIS 1501.

d: below and to the left of the preceding text: t'rn ḥgr Ta'rān [of the family] Ḥaggag. — t'rn, cf., e.g., Ḥaḍr Ja 923/5, and Sab RES 3880/1. — ḥgr, e.g., Ja 2260a.

e: below and to the right of the preceding text: 'Ilsa'd/... 'Ilsa'ad ...

f: to the right of text a, and the upper line of the right section: db'm/ddbē Daba'um, he of (the family) Dābiš. — db'm, Ja 2491 h/1; cf. also Ar db' "espèce de sauterelle" (cf. DoEAA, I, p. 483B). — dbē, Sa 126.

g: below the end of the preceding text: ← tlg 1 Gālit-
→ 'b 2 'ab.

Cf. the Liḥ personal name gltqs in JaL 144/8.

h: a vertical name to the right of the preceding name and below the center of text f: ↓ mtv' Mutay'. — Cf. Ar mata'a "to beat (a person with a staff or stick)" (cf. LaAEL, p. 2688A).

i: to the right of the preceding text, and below and to the right of text f; PiPH 1.

ṣ' 1 Ṣaw' [of the family]
ṣrmm 2 Ṣarmum.

ṣ': the letter "D" of Pirenne's "Ṣ'D" does not exist; it is the combination of several lines in the rock that gave her the idea of the letter. Cf. Tham, e.g., Ḥā'il 139a (cf. JaMAR, XIII, p. 169) and Saf WH 1716 (cf. below, VII D nos. 6 and 11, b).

j: to the right of the interlinear space of the preceding text: nt,y,d Nuta(y)d. The restoration of y is most likely because the nqtl nominal derivation is rare. Cf. Ar natida "quievit, constitit" (cf. FrLAL, IV, p. 238B).

k: below texts i and j: ḥdr ḥbl Ḥadir [of the family] Ḥābil. — ḥdr, Tham HaLi 276. — ḥbl, cf. the personal name in Liḥ JaL 22a, Saf WH 970+971, and Tham JaT 43/2.

l: to the left of the preceding text and below texts g and h: alhs Malhas. — Cf. the Saf personal name lhs in CIS 5047.

Ja 3172: further up in the same "wadi Ganadila," another inscription. - PiPH 2.

Pirenne's facsimile: [illegible]

Pirenne's translation and commentary read as follows: "'endroit réservé (et interdit aux autres) par .Y'N du clan de 'Abqadiq'. (cf. l'arabe ḥazara)."

Pirenne's interpretation of ḥgrm is manifestly disproved by the mimation. — The text may be read as follows: ḥgrm/d'y'c n/d'bqdq

Ḥagarum Day'ān, he of (the family) 'Abqadiq.

ḥgrm, e.g., Qat Ja 239. — d'y'c n: the personal name dy' is known in the Qat graffiti from the country of Mukarrib. There is nothing in Pirenne's facsimile that might indicate that a letter is missing between d and y. The space between the two letters in her facsimile most probably indicates a bad spot in the rock the lower edge of which Pirenne took as the part of a letter which could only be ḥ.

Ja 3173: "en haut, à droite" (according to Pirenne, p. 219) of the preceding text, PiPH 3, a short rock inscription written in very ordinary letters found in graffiti, but which is, according to Pirenne, composed of "de petites lettres bizarres, probablement prémonumentales" (p. 219). The only thing that is "bizarre" to the utmost is her insolence in publishing her incompetent description of the letters. Her facsimile is reproduced here: [illegible]. Pirenne does neither transliterate the letters nor give any interpretation of the text which may be read as follows: d'b 1 Da'ab,
(d)'ar 2 (he of) [the family] 'Ašar.

d'b, e.g., Min RES 2773/9. — 'ar, also a proper name, e.g., in RES 3945/4.

Ja 3174: after mentioning "du 'thamoudéen' vertical et horizontal, du sabéen ancien" (p. 220) of which she does not give a single example, Pirenne publishes another text which she copied "à part, plus à droite," PiPH 4, and, here again, her gross incompetence is illustrated by her comment: "le second et quatrieme signes sont de lecture problématique et montrent encore une graphie locale" (p. 220). Pirenne's facsimile (p. 220) is reproduced here: [illegible] As could have been expected, Pirenne does neither decipher nor interpret the text, which may be read as follows:

yġr dḥkyl Yaġir, he of (the family) Ḥukayl.

yġr, a family name in Tham JsaT 538. — ḥkyl, cf. the Sab personal name ḥkln in Ja 2187/2.

Ja 3175: " sur le roc de droite, entouré d'épineux, sont gravées sept lignes de caractères anciens, difficilement lisibles dans leur ensemble. Ce sont des noms constituant 5 inscriptions différentes. (On voit, dans l'angle inférieur droit de la pl. V,b, les quatre premières lignes et la fin de la cinquieme.) On y reconnaît les mêmes signes que dans l'inscription ci-dessus: [illegible] et [illegible]." (p. 220)

The text of pp. 219-220 leaves no doubt that the preceding texts and these seven lines are found on the same spot but on different boulders. Yet, the caption of pl. Vb states that those seven lines are "au sa'ab Ma'alaga." This name is given as "ša'ab Ma'alaga" (p. 216). In both cases, "'" and "'" are errors for ʿ, as

is also the case in "w. 'Abadan" (p. 215) instead of "w. ʿAbadān," and in "ʿaʾb 'asābi'" (p. 231) where each "'" must be corrected to ʿ; cf. also, the case of "Bīr al-'Awga." Furthermore, the two letters singled out by Pirenne are visible in l. 1, and l.2 reads as follows: [illegible] him (or, he) of (the family) Hi[illegible]. Finally, the photograph is not sharp enough to allow the reading of ll. 1,3; the beginning of ll. 1-2 was destroyed by some water running down the film; no complete letter belonging to l. 5 is to be seen as the consequence of the cropping of the photograph; and the same cropping eliminated ll. 6 and 7. Such carelessness in gathering an epigraphical documentation is matched by her treatment of the few surviving texts.

Ja 3176: almost immediately above and to the left of the preceding group of texts in late Sab type letters; PiPH 5 (p. 220) and pl. Vb.

Pirenne's reading of the text is as follows:

" SʿDM/MQT	Saʿadum, serviteur attitré[6]
WY-ŠRHBʾL	de Šarahbiʾil
[illegible]M "	Ḏabhum

Le nom de ce prince n'est pas encore connu." (p. 220)

In her note 6 (pp. 251-252), Pirenne endorses the etymology of mqtwy from the Ar root qtw without answering the objections formulated by JaCMYE (p. 127) against such an etymology, and she translates the word as "serviteur attitré" on the basis of "les lexicographes arabes 'famulus regum' de QTW 'bene famulatus fuit et servivit regibus et proceribus'."

These two quotations are copied from FrLAL, III, p. 399A, with the correction that "famulus regum" is an invention instead of "famulus," which is the translation of Ar maqtawīy. Furthermore, the phrase "famulus ... proceribus" contradicts Pirenne's commentary on "le nom de ce prince." Obviously, a procer = chief will not have a "prince" as servant; and it is a phantasy to represent as a "prince" any person having a mqtwy especially when that person is not even mentioned in the texts as being a chief or chieftain; cf., e.g.,

Ja 690/1-3: an individual is mqtwy of two persons who are said to be bny/zbnr;

Ja 700/1-2: two individuals are mqtwyy of a person who is said to be bn/mqrm;

Ja 708/1-4: an individual is mqtwy of both a person and his son who are said to be bn/hmdn/wīfyā/waʾrn;

Ja 713/1-2: two individuals are mqtwyy of the two above-mentioned persons who are said to be bn/hmdn; and

HES 4420: one individual is mqtwy of a person who is said to be dhr; etc. Moreover, what is the actual meaning of "serviteur attitré"? Whatever meaning Pirenne gives to that expression, the adjective "attitré" is not to be derived from the two Latin quotations she reproduces because they justify only the translation of mqtwy as "servant." Finally, the šrhbʾl of the present text is presented as an ordinary person in the same manner that none of the Belgian persons bearing the name "Baudouin" is identifiable as the king himself. Although transliterating l.2 as "ḎHBM," Pirenne translates it as "Ḏabḥum," thus reversing the order of the two central letters...Of course, dreaming of a "prince," Pirenne thought that his name should have an appellation, and since the root "dhb" does not exist in Ar, the metathesis of the two central letters provided her with a name derived from the well-known root dbḥ. However, Pirenne's statement on the author of the text being a "prince" should not after all be taken seriously because she, herself, declares in her following publication (cf. PiDPH, p. 234) that the author of the text was "un officier." It takes a lot of imagination to consider "prince" and "officier" (whether military or civilian) as two synonyms. The same reference gives the reader yet two other equivalent transliterations of her above-mentioned "saʾab Maʾalaga" and of her "Ganadila," viz. "šeʿeb Maʾlaja" and "Janadila," respectively.

The text may be read as follows:

sʿdm/mqt	1	Saʿadum, the strong
wy/šrḥbʾl	2	man of Šarahbiʾil,
dhbm	3	him of (the clan) Ḥabbum.

dhbm, cf. Qat AM 60.816/1-2.

Ja 3177: a small funerary proscynema of which Pirenne does not give any detail on the kind of stone (most probably limestone) or the measurements; PiPH 6; my tracing is reproduced on the right. The proscynema originates, according to its owner, from "Qarn al-Karib, au wādī Khaura" (pl. VIa). Qarn al-Ḫarib lies about 44 klm (as the crow flies) east-southeast of Niqāb according to the map on p. 215. It is true, as Pirenne states, that this kind of proscynema remains otherwise unattested. However, the manner the eyes are represented may be paralleled by that of the fake Hamburg 31.100.1574 (cf. C. Rathjens, Sabaeica, II: Die unlokalisierten Funde, Hamburg, 1955, p. 223, top), and this fake could be an imitation of an original, such as the present one. Furthermore, the

style of the overall representation does not seem to be rougher or more primitive than that of RES 4682 (cf. C. Rathjens, l.c., p. 247, top: Hamburg 31.300.1647). Pirenne's final position is that "cette pièce reste sujette à caution tant qu'une autre similaire n'aura pas été trouvée in situ."

Nonetheless, there is nothing in the text that prevents it from being accepted as genuine: the letter type is as rough as in many cursive inscriptions. Finally, Pirenne considers the second name as "étrange." The basis for such a statement most probably is that it is unattested in SA. But, this could surely not be a valid reason; besides, the name ʿlʾ is in the same condition. — The text may be read as follows:

hlʾ,/lʾdyz	1	Zaydʾil ʾal-
ʿ/dʿlʾ	2	haʿ, he of (the family) ʿAlâʾ.

Same reading of the letters as Pirenne's. — ʾlhʿ, cf. Ar lahiʿa "laxus, flaccidus fuit de corpore" (cf. PrLAL, IV, p. 95B). — ʿlʾ is a personal name in Lih JaL 131.

PhPH 7 is an upside-down fragmentary inscribed stone (most probably limestone) with hgn "où l'on peut voir HGNY 'a dédié'" (p. 229, and photograph on pl. VIIIa).

Ja 3178 – 3180 are three samples of rock inscriptions (p. 231) on "de petits îlots de shiste" "au wadi Hamman (ou al-Ḥizma)" (p. 230), viz. about 45 klm. as the crow flies, west-northwest of Niṣâb. Pirenne's sole information on all those rock inscriptions is that "on observe des lettres particulières, mais non 'thamoudéennes'" (p. 231).

Pirenne's facsimiles of them are reproduced below, but she does not give her transliteration or her translation of any of them.

Ja 3178 = PiPH 8 (p. 231, left):

The text may be read as follows: sʿdb kmw Saʿdab [of the family] Kamaw.

sʿdb, cf. the Sab personnel name yhʿdb, e.g., in RES 4405/1. — kmw, cf. the Saf personal name kmwt in bH 707.

Ja 3179 = PiPH 9 (p. 231, center):

The text may be read as follows:

kʿtm	1	Kaʿatum [of the family]
yšhrh	2	Yašharuh.

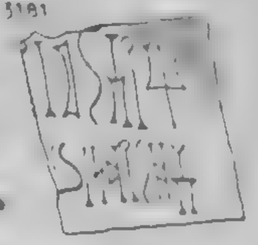
kʿtm, cf. the Saf personal name kʿt, e.g., in CIS 4522. — yšhrh, cf., e.g., the Sab personal name yšhr in Ja 28041.

Ja 3180: PiPH 10 (p. 231, right): a vertical line to be read from top to bottom.

The text may be read as follows: ʿr ḫnʿ ʿArr [of the family] Ḫanaʿ.

ʿr, cf. Qat Ja 408 d/2. — ḫnʿ: well-known name; e.g., of a person in Sab RES 4423 P/1, of a city in Qat RES 3958/8, and of Qab house in RES 4702/2.

Ja 3181: a block of sandstone most probably "provenant de Hajar am-Naʾb, réutilisée par une maison de Hajar as-Saʾada-Marsha" (pl. VIc); PiPH 11. My tracing is reproduced here. – Pirenne reads the text as follows: "



3181

" (p. 238).

Here again the name "Hajar am-Naʾb" is mistreated: it becomes "Hajar am-Nab" (p. 215) and "Hagar am-Naʾb" (p.238). Also the name mentioned last becomes "Hajar as-Sʾada" in the map (p. 215); the town is located about 10 klm. as the crow flies, southwest of W. Hamman. Pirenne does neither explain the value of the brace to the left of her transliteration nor justify it. It is valueless; it cannot mean that the text is composed of two lines because she did not use it in both her PiPH 5 = Ja 3176, and PiPH 6 = Ja 3177. Furthermore, her transliteration suggests that the present fragment is the continuation of a text apparently engraved on another stone. But, the margin on the right is much too wide to support such an opinion. Moreover, the bottom of the first two letters of l.1 is at the same level; that of the others of the same line is higher up. The top of the first letter of l.1 is at a level lower than that of letter no 2, as if the original upper right corner of the stone had already been broken off; and the top of letters nos. 2, 3 and 5 are at the same level, but that of letter no. 4 is at a higher level, viz. the height of each letter is different from that of all the others; the letter height of l.2 is almost 2/3 of that of l.1. Finally, Pirenne's decipherment of the fragment is another proof – if at all needed – of her incompetence: her first word divider of l.1 is y; to the left of the top of the only word divider is what appears to be the right half of y and the break of the stone appears to have followed the staff of the letter y; her "Ṣ" of l.2 is a symbol; her restoration of a word divider before drydn is unjustified; and she eliminates not only the word divider after drydn, but also the mention of a design to the left of that word divider, which looks very much like a wide r.

The text may be read as follows:

⌈ḥysrm/y⌉[...	1	Ḥaysarum Yu[...
Symbol drydn/Design⌉	2	Symbol. he of (the tribe) Raydân. Design.

hvarn, cf. the Qat family name harn in the graffiti from the country of Mukéràs.

PiDPH 12: the caption of pl. VIIIb reads as follows: "Village de al-Darb: pierres de construction et inscription bD-'B réutilisées dand une maison, provenant de Khazinet ad-Darb."

No mention is made of this photograph on pp. 243-244 in her description of "Khazinet el-Darb." The three variants of the same name in the two quotations, and even two variants in an extremely short caption are an invitation to conclude this paper with yet other examples of Pirenne's inability of holding on to one single transliteration of a name (cf. already above, e.g., p. 20):

	PiDPH	PiDPH
al-Darb	pl. VIIIb	
ed-Darb	p. 215	p.206
ad-Darb	p. 249	
el-Darb	p. 243	
Khazina	p. 215	
Khazinet al-Darb	p. 246	
Khazinet ed-Darb	p. 249	
Khazinet el-Darb	p. 243	
Khazinet ad-Darb	pl.VIIIb, IXa, XIVb	
al-Khazina (Khazinet ed-Darb)		p.206

III - Notes on the texts from the country of Raḫab (PDRY) published by J. Pirenne.

A - Introduction.

In a newspaper-style account of her two trips into the country of Raḫab (northeast of Mukéràs), PiDPH, J. Pirenne deals with 24 texts in a careless and incompetent manner wholly dominated by her reckless imagination which makes her not only take her dreamy concoctions for the reality but also tends and distorts the facts to suit her theories or preconcieved ideas.

The real test of an epigrapher is not at all to read well-carved inscriptions, but to decipher battered texts. Furthermore, her publication of rock inscriptions is selective. As usual, she chooses what she likes or finds easy for her overall interests. Although stating that there are "de nombreuses inscriptions" (p. 215), only two of them are shown on a photograph of pl. VIIc, viz. PiDPH 6 and 7, and the others, shown on the facsimilies of fig. 2 (p. 217), were selected because, as she puts it, they are "celles qui sont le mieux visibles" (p. 215). It would be difficult to show more clearly that those precious human relics are held in such small an esteem that they do not deserve any special effort. Pirenne's lack of deference is such that she does not even care to mention how many inscribed boulders there are and/or which of those rock inscriptions are on the same boulder or on any side of a boulder.

B - General remarks.

1 - Pirenne is not aware that her two Qat texts PiDPH 20 and 25 had already been published in 1971 and 1972, respectively.

2 - Pirenne gives no interpretation of PiDPH 6-8 and 10-17.

3 - Beside her gross misreading in PiDPH 23/2, center, Pirenne also misreads two other letters in the rock inscriptions, viz. her "L" of PiDPH 7/1, and her "Š" of PiDPH 12, instead of g and r, respectively. For the confusion of g and l, cf. JaMAR, XIV, pp. 75-78.

4 - The gender is very often mistreated; in all the cases, but one, the grammatical idiomatic characteristic of the texts is misrepresented and distorted.

Pronouns. - The singular -s is translated as a plural, "leur," in PiDPH 3/2, 31

the plural -sm is translated as a singular, "ses," in PiDPH 21/7, 22/8, and "son" in PiDPH 22/2, 7.

verb. – The singular s'sq is translated as a plural, "ont fait," in PiDPH 3/2.

Divine name. – The singular mnḫ is translated as a plural, "divinités protectrices," in PiDPH 5/4.

5 – The relative pronoun d is mistreated in two different ways: it is either simply eliminated from the translation or erroneously understood as a part of the name it introduces. The expression d'dbtm, where d is the relative pronoun introducing the well-known temple name 'dbtm, is rendered either as "de 'Ababatum" (PiDPH 3/4-5; thus d is not translated) or "de D'BTM" (PiDPH 5/5; beside the omission of d of the proper name, the relative d becomes a part of it). The handling of "DRYMN" (PiDPH 21/8 and 22/7) is the same as the first seen in the case of d'dbtm, viz. the relative pronoun is not translated. Note also the difference between "de Rayman" in PiDPH 21/8 and "de Rayman" in PiDPH 22/7. In the expression s'ts/ḏdr' (PiDPH 21/6) and s'bn/ḏdr' (PiDPH 22/8), d is treated as in the second case of d'dbtm, viz. the pronoun is repeatedly mistaken as a part of the tribe name, and becomes "du-" or "Du-," respectively. Furthermore, s'b is erroneously translated as "communauté;" it means "tribe."

The feminine relative pronoun dt in some names of the solar goddess is rendered either "Ḏat" (e.g., PiDPH 21/7) or "Ḏat" (e.g., PiDPH 21/7-8).

The divine name dt/ḥmym is particularly mistreated: "Ḏat-Ḥamīm" (PiDPH 21/9), but "Ḏat-Ḥamin" (PiDPH 22/7).

The most mistreated name, however, is that of 'Amm's temple rḏḥm. Correctly transliterated in PiDPH 21/8, 9 and 9-10, it becomes "RDḤM" in PiDPH 22/7. In all places the translation has "Radiḥum."

6 – The best example of Pirenne's aberrational way of argumenting is her note 23 (p. 238), which reads as follows:

" 23) ĠBR cf. RES 3879 "prolétaires" selon N. Rhodokanakis, ce qui est anachronique. Dans le contexte sud-arabe, ce serait soit des esclaves, soit simplement les "hommes valides" ; cf. LA[illegible], [illegible], p. 3[illegible]. Mais RES 3879 citant les femmes et les h[illegible]es [illegible]r seraient plutôt les esclaves. "

It would not have been such an effort to give the complete reference to RES 3979/3. — On the personal substantive ġbr, it should be noted that, in RES's commentary (V, p. 325), the first letter of the second Ar word quoted should be corrected from "ḫ" to ġ; the last sentence of RES's paragraph concerns ġbr, not wmy; and the last pericope, "en relation avec ġbr," must be suppressed. — Pirenne sta-

tes: "'prolétaires' selon N. Rhodokanakis, ce qui est anachronique." But, she fails to justify how it is or could be "anachronique" as if the social reality described by the Ar expression banū l-miskīn "the poor, needy, or indigent" (cf. LaAFL, p. 2224C), quoted by Rhodokanakis was not as old as the world itself, and as if the word "prolétaires" had not been coined before the birth of both K. Marx and F. Engels. — The pearl of Pirenne's note is "les 'hommes valides'; cf. LANE, lexicon, p. 374)1" in order to interpret Qat ġbr (also in PiDPH 21/5), she invokes the Ar root جبر which is presented in LaAFL, pp. 373-375B, instead of جبر which is to be found in l.c., pp. 2223A-2224C. Furthermore, not a single word of LaAFL, pp. 373B-375B justifies her suggestion of "hommes libres," not even ǧabbār "one who magnifies himself, or behaves proudly or haughtily or insolently, and does not hold any one to have any claim upon him, or to deserve anything of him; one who slays when in anger; etc..." (pp. 374C-375C). Even a slave can have those feelings regardless of his condition. — Pirenne also confuses the two words 'd(w/y)m(t) and '(n)s when she translates the first as "hommes." It has been known for a long time already that the first serves as the plural of 'bd servant. — Finally, the context of RES 3979/3 does not support Pirenne's deduction that "ce seraient plutôt des esclaves." The enumeration of RES 3979/3 is

...s]m/w'mtysm/w'dwmsm/wġtrsm/wwmysm/ –

... the]ir ... and their maidservants and their manservants and their poor and their sworn persons ...

Rhodokanakis assumes that y of wmy belongs to the radical of the noun; this etymology, however, must remain doubtful; cf. 'mty. If Rhodokanakis's reference to Syriac yimi is justified, the substantive could be translated as "the sworn persons." As the social organization of the SA family unit still remains largely unknown, it is preferable to remain vague instead of inserting into the words unsubstantiated ideas. However, the presence of ġbr and wm(y) side by side may suggest that both words refer to two sections of destitute peoples, the first remaining free from any allegiance to any particular family, and the second having taken some oath of allegiance toward the family supporting them.

7 – The tracings of PiDPH 6 and 7 are mine; those of PiDPH 8-17 are those of Pirenne reproduced in fig. 2 (p. 217).

C – PiDPH 1 is described on p. 207 as "un pot en pierre, couvert d'un enduit brun;" cf. photograph on pl.IIIc, d and e. — Pirenne reads "deux noms propres GWRN et 'KBT." — The inscription may be translated as follows:

'Akbat [of the family] Gawrân.

ʿAbt is a feminine personal name in Qat TC 3002. - gwrn, cf. the name of Qat tomb in Ja 331/2. ʿAkbat was the owner of the pot.

D - PiDPH 2 (p. 213, and photograph on pl. VIIIb). — Pirenne claims that it "est malheureusement illisible à cause de l'éclairage et de la surcharge d'un graffite arabe." Her photograph is indeed practically useless, and it is difficult to figure out where the Ar graffito might be or to see where "ḏ" which she reads is located. It looks very much like that Pirenne did not even try to read the text from the stone itself although it was all the more necessary that the lighting was not very favorable, and she limited herself to taking a photograph.

E - Ja 3182 = PiDPH 3.

Introductory note on PiDPH 3 and 4 (pp. 213-214, and photograph on pl. VIIa).

The photograph is printed upside down. — Pirenne fails to point out three features of the two texts, viz. the interlinear space is filled with a horizontal line; a vertical line runs alongside the beginning of PiDPH 3; and a serrated line fills the space between the two vertical lines located between the two texts; these two lines are reproduced in Pirenne's transliteration of the inscriptions.

Ja 3182 may be read as follows:

1 lḫymm/dyʿlf/wḏʾbm/ṣm
2 sʿṣq/wabdt/byts/yhdn/b
3 nṣrm/ʿdfrʿm/brdʾ/mrʾs/yṣ
4 ...[illegible]
5 [btm/...]

1 Lḫymm, he of (the clan) Yaʿlaf, and Daʾabum, has assured
2 the warding on, and the restoration of, his house Yahadin
3 from bottom to top with the help of his lord Yaṣ-
4 ...].. of ʿAmm, Him of ʿAd-
5 [batum ...]

L.1: the letters of this line are wider than those of the other lines. - The initial letter is l, instead of Pirenne's "Ḫ;" she did not recognize the vertical line to the right of the text.

Ll. 1-2: according to Pirenne's interpretation, the secondary author would have a double name, viz. "DʾBM ṢM," while the primary author would have a single name only. Such a feature is unacceptable. — ḏʾbm is the name of lḫymm's wife. — ṣm is the well-known defective form of ṣrm, which governs two nouns, sʿṣq and abdt. The verb ṣm is in the singular as lḫymm is the principal, [illegible] and responsible of the whole work. The verb abdt means to renovate, renew [illegible] ne's translation of the verb as "inaugurer" is incorrect (cf. the commentary on Ja 2977/2). — The remodeling of the house was quite substantial: it affected the whole house from bottom to top according to ll.2-3.

L.5: the brackets were forgotten in Pirenne's transliteration, and three dots must be added after the word divider. These two remarks are also valid for the translation.

F - PiDPH 5 (pp. 214-215, and photograph on pl. VIIb). — The photograph is very poor.

L.1: instead of Pirenne's reading of ".....]ʾLT/W.HNW/[illegible]....." read ...]rbn/dʾlt/wbnww/st[... ...]rabān Daʾilat and his son yaṣ[...

L.2: instead of "T" at the beginning, read ntʿ. — Pirenne's restoration of "B[..." as "B[YTSM]" is erroneous for the obvious reason, which Pirenne apparently did not see, that l.2 would be much shorter than all the other lines.

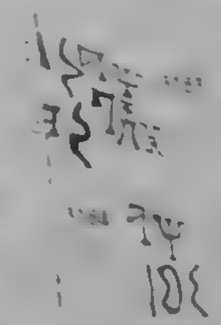
L.3: there is a vertical line before yrʿn, which is not registered in Pirenne's transliteration; and that line suggests that there was a vertical line flanking the right edge of the text. — "leurs" before "seigneurs" in Pirenne's translation must be put between brackets.

L.4: Pirenne's translation of mndhas "divinités protectrices" is erroneous because the word is a singular (cf. already above, p. 50); cf. [illegible], XIV, pp. [illegible]-273. — In Pirenne's translation "leur communauté," the personal pronoun must be put between brackets. Furthermore, it should be repeated here that ʿb means "tribe," not "communauté" (cf. already above, p. 50). — Finally, "ZB" restored at the end of the line has no counterpart in her translation.

L.5: to the right of ʿm, there is the left part of w and, which is not to be found in Pirenne's transliteration.

G - Ja 3183 = PiDPH 6 (p. 215, and photograph on pl. VIIc):

ḥgrm 1 Ḥagarum,
dʾʿrb 2 he of (the family) ʾAʿrab.



Pirenne's treatment of this short text exemplifies her carelessness; her transliteration contains no less than four errors: (1) her "H" instead of ḥ, although her reference is to HaAIC, "p. 177," which lists ḥgr; (2) her "Ḫ" instead of ḏ, although the letter is perfectly clear on the

photograph (her "ḫ" is also used to transliterate ḫ in PiDPH 21/6, 22/8 and 23/5); (3) the omission of the vertical staff of m at the end of l.1 still clearly visible on the photograph; and (4) her "D" instead of d. The type of ḫ of the text is related to no. 10 of my summary presentation in JaMAR, XIV, p. 300. — The edge of the photograph cut off the left half of the last letter of each line.

H – Ja 3184 = PiDPH 7 (p. 215, and photograph on pl. VIIc).

Pirenne reads the nonexistent "s" between the preceding text and the following name: hr 1 Hara-

rm/ 2 rum.

Pirenne's study of this very short text is another example of her carelessness: she erroneously reads "[illegible] [illegible]m;" omits the word divider; and refers to HaAIC, "p.197: [illegible]m" where the correct name is hlrm. Since she read "[illegible]m," it is certain that she had that name in mind and that, in turn, suggests that she read the text as two vertical lines to be read from top to bottom and composed of two letters each; viz. g h 3 1

/r r 4 2.

I – Ja 3185 = PiDPH 8 (p. 215, and Pirenne's facsimile in fig. 2, 1 on p. 217).

Pirenne's treatment of this text is another example of her incompetence: she reads the inscription as follows: "m'ḫr [illegible] [illegible] ʾhw." 1

Since she does not care to give any interpretation of the text, nobody knows why she deliberately dissociates her "ʾhw" from l.1 and makes her reader believe that it stands not only alone but also below and to the right of l.2. Furthermore, nobody knows how she justifies three personal names next to each other. Moreover, she refers her "[illegible]" to HaAIC, "p. 688 : [illegible]." Her etymology is erroneous, since the root ḫtr does exist (cf. Ar ḫatama "contudit subtiliter rem in pulverem" in PrAL, IV, p. 3672) and is attested in the Thamud personal name ḫtm in Dghty 51,2, and ḫtmm in Hd 729/2. Finally, here again, Pirenne eliminates the word divider at the end of the line l.2. – The text may be read as follows:

m's r ʾh w 1 Mu'ᶜasir, brother of ha-

ḫtr/ 2 ḫtum.

The engraver had forgotten the letter r which he added after engraving at least ʾ. For ḫtr, cf. Ar wataḫa "to be persevering, or assiduous" (cf. LaAEL, p. 2970A).

J – Ja 3186 = PiDPH 9 (pp. 216, 218, 234, and facsimile in fig. 2,3 on p. 217).

Pirenne does not explain the reason why the only line of her translation, viz. "Qu'écoute le Seigneur du ciel." on p. 216 is separated from the transliteration of the text on p. 215 by the three lines of PiDPH 10 on p. 217. — The text may be read as follows: lysmᶜn/bᶜl/smy 1 May the lord of heaven lis-

n/ᶜ nt /wa(l)y 2 ten to ᶜAnat and Wal.

L.1, cf. Pirenne. — L.2: Pirenne only retains the beginning "Wy" which is followed by ten points. No reason is given for the number of dots although her own facsimile makes it certain that there cannot possibly be ten letters missing. Furthermore, these dots contradict the period after "ciel" of her translation. As Pirenne's facsimile does not show any hatching between the first two letters of ᶜnt and/or between ᶜnt and the following word divider, the reader must assume that there is no letter missing in her facsimile. Finally, the kidney-shape design at the end of the line which is below the horizontal axis of the letters, must represent some feature in the rock.

K – Ja 3187 = PiDPH 10 (p. 217, and facsimile in fig. 2,4 of the same page).

Pirenne's reading is correct, but she fails to register the word divider at the end of each line.

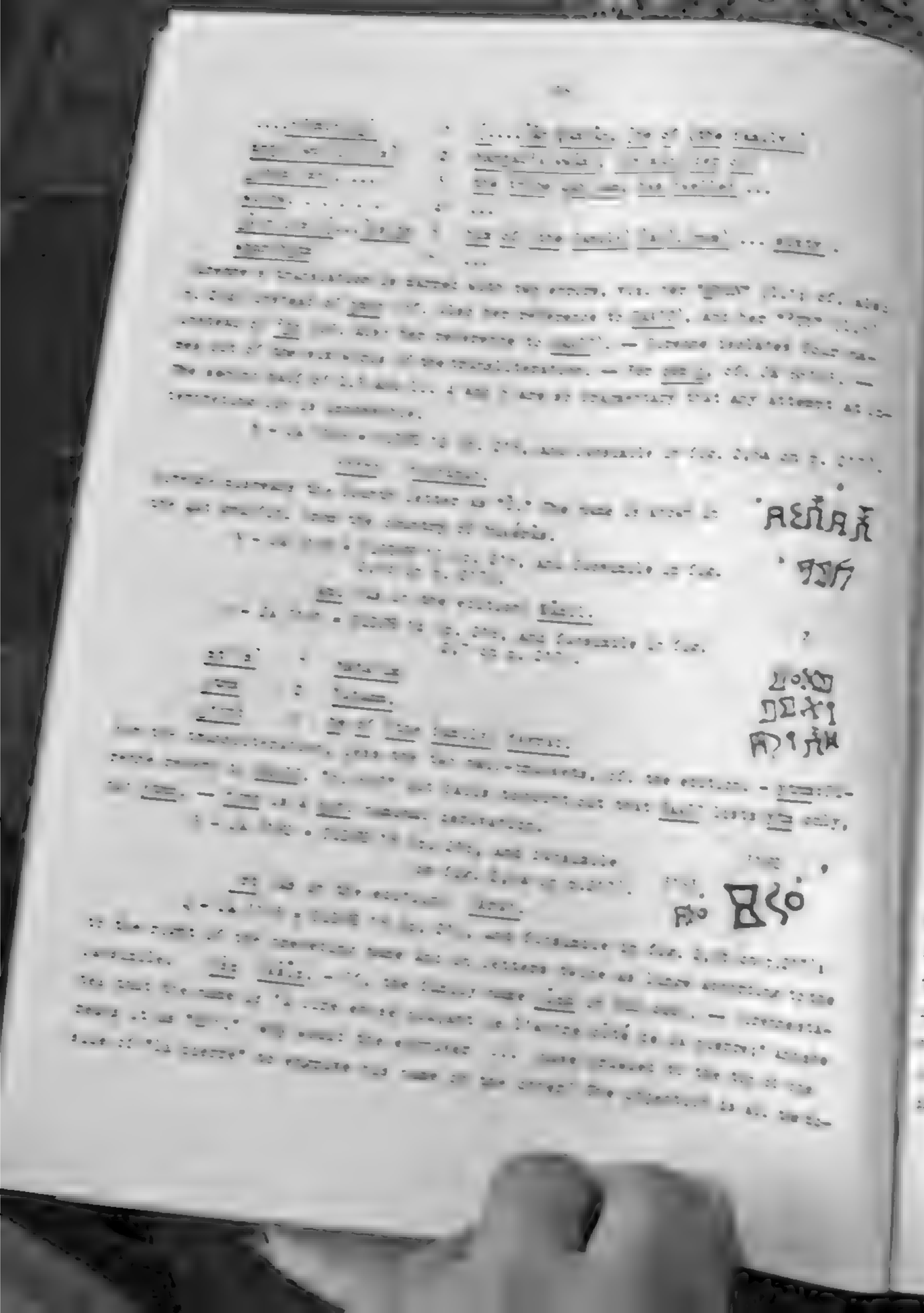
sdt/ 1 Sâdit,

ᶜbn/ʾsd/ 2 son of ʾAsad.

sdt: Pirenne perpetuates a reading error of the first copyist, H.St.J.B. Philby (cf. Le Muséon, 51 [1938], no. 57) by referring to HaAIC, "p. 314 : [illegible]," where the name is said to be in Ḥaḍr RES 4884/1-2. HaAIC's remark on the name includes a contradiction, viz. "Root unknown. Cf. ʾlsdt." The definitive reading of RES 4884 was republished as Ja 972 eight full years before the printing of HaAIC in JaUT, p. 55 and tracing on pl. 4. The name in Ja 972/1-2 is sdtm.

L – Ja 3188 = PiDPH 11 (p. 216, and facsimile in fig. 2,5 on p. 217).

The six lines of the text appear to have been engraved by the same person; the beginning of the lines is well aligned. Although the text apparently is incomplete, there is no hatching to the left of what Pirenne reads of the ll. 1, 2, 3, 5 and 6; and the reader is not informed whether or not there are traces of letters below l.6. Finally, Pirenne's reading does not register /hw of l.4 and the whole of l.6. — The text may be read as follows:



...ing in that Pirenne herself states that the hieroglyphs were extracted in ... "recherche dure" (p. 215); apparently one of those hieroglyphs was used ... the sake of her theory. — Pirenne refers to ... then text, with this cf. ...

The first five letters ... tone, viz. ... ... and the second as ... satisfying the ... to find out in her analysis. ... the vast ... — ... the fascinate, the text is ... the right of the two previous lines.

... transliteration, cf. the edition. — ... whether the lines above and below the text represent ... belong to an incomplete cartouche. — ... the six lines of her transliteration and ... composed of seven dots; she thus must consider the other line of the text as ... Yet, no traces of letters can be detected there. — The six lines of the text are read as follows by Pirenne:

= Ro[P]ᶜ[illegible]/	30 dots	/N]	37 letters
[illegible]/.ᶜ[	32 dots	/N]	39 letters.
[illegible]/ᶜD/[illegible]ᶜ[illegible]	25 dots	]	37 letters;
[illegible]	[illegible] dots	]	38 letters;
[illegible]/[illegible]/[illegible][illegible]	27 dots	]	38 letters;
[illegible]/[	37 dots	]	40 letters.

Pirenne's long series of dots in each line remain without any justification since it is not based on a single complete line, original or restored, viz. there is no reason why she could not have shortened or lengthened her lines by 2, 3 or more dots. It also seems certain that, once she had assigned 37 letters to l.1, the number of dots to be given to each subsequent line was determined by her desire of presenting her transliteration of the whole text as ... A perfect rectangle. As a matter of fact, it would have been easier to look at had Pirenne added 20 more dots

to each line: her transliteration would then have filled to capacity the whole width of the printed space of the page.

The whole text may be read as follows:

1 hwfʿt[t]/bn/s[illegible]
2 ḫfds/yfʿn/wṯw[btww/b]
3 n/ʾrsm/ʿd/frʿm ...
4 ./ʿm/wʾnby/w...
5 rm bʿm wb/ʾn[illegible]...
6 kn[...

1 Hawfʿat[at] of (the group) Sa[flīyān, has built]
2 his [t]ower Yafaʿān and [its] buttr[esses fr]om
3 bottom to top ...
4 . of ʿAmm and ʾAnbay and ...
5 rum. By ʿAmm and by ʾAn[bay ...
6 ...

Ll. 1 and 2 are composed of 17 letters each. — sflyn is known as a Qat ethnical group in Ja 311. — To the right of frʿm/ (l.3), Pirenne reads "W." The remaining design on the stone is angular and cannot be read "W." This remark applies also to Pirenne's "W" in l.6.

T = Ja 2357 = PiDFH 20 (pp. 221-222 with D.B. Doe's facsimile reproduced in fig. 4 of p. 221).

Pirenne fails to inform her reader that the text was published as Ja 2357 in JaMAR, II (1971), p. 92, the same year as Doe's publication, but independently from Doe as my study was based on a copy made by M. Van Lessen. — My study of the inscription, which is maintained here, is reproduced below:

[illegible]

[illegible]

[illegible] centrale d' [illegible]

[illegible] l. 2a) rapprochent Ad [illegible]

[illegible] texte de [illegible]. — [illegible] est [illegible] pour un verbe, [illegible] existant, "ʾbn". — [illegible]

Pirenne's translation and commentary.

In l.2, her "son" must be put between brackets.

In l.3, her grammatical rendering of the first three words is unjustifiable and [illegible] belongs to some aerial acrobatic. — The plural substantive ʾrsm is translated as a singular, "affaire" or "une situation" (p. 222, l.3 from bottom) because of her erroneous understanding of ʾrsm as the subject of the singular verbal form tkrb.

Doe's facsimile has tkrb instead of Van Lessen's tkb. Pirenne's treatment of tkrb reads as follows:

"TKRB. Ce verbe est interprété généralement par "offrir, honorer" qui ne convient pas ici ; nous reconnaissons le sens du verbe, en arabe : "[illegible] grief, or affair) afflicted, distressed or [illegible]."

Her note 15 (p. 238) refers to LaAEL, "p. 2602." Pirenne's treatment of LaAEL's testimony distorts voluntarily the latter's written word, viz.

" 4. أكْرَبَهُ *He, or it, afflicted him with* كَرْب, i.e. *sorrow, grief, distress, or affliction*: occurring in the TA in several places] [illegible], inf. n. إِكْرَاب, *He filled* (K) *a skin.* (TA.)" and

" 8. اكْتَرَبَ *He became afflicted, distressed, or oppressed, by sorrow, grief, &c.* (K.) or *by an affair*: (TA.) so also ? [illegible], [illegible] (TA.)" (cf. LaAEL, p. 2602B).

Pirenne's "It" and "him" come from the 4th form;

her "sorrow, grief, or affair" come from the 8th form. In LaAEL, however, these words are modal complements of a passive expression, viz. "become ...;" Pirenne makes them to be the subjects of active verbs;

her "afflicted, distressed or oppressed" also come from the 8th form, and Pirenne presents them as verbs in the active voice. In LaAEL, however, they are parts of expression in the passive voice, viz. "became afflicted, distress-

ed or oppressed."

It is hard to have any respect for the argumenting method of an author who so flagrantly misconstrues and distorts the written word and yet seems to be perfectly at ease and confident in the correctness of her understanding since she herself puts her travesty of quotes between quotation marks with reference to the original. Furthermore, contrary to Pirenne, the verb tkrb (e.g., Ja 2438/3) does not mean "offrir, honorer;" it means to assign, allot.

If Doe's copy is correct, tkrb[cannot be the perfect of the 4th verbal form as the whole phrase of l.3 deals with the future; it has to be a substantive, tkrb (or tkrbt) assignment. The pericope [illegible] may be translated as the affairs of this assignment.

[illegible] - [illegible] p. 227, and photograph on pl. XII).

L.2: the expression [illegible]/wwld/'m is translated as "roi de Qataban et des fils de 'Am."

Pirenne most probably copied the wordings of this pericope from CIASA, p. 110. This suggestion explains the word "roi" (an error instead of mukarrib) and the strange expression of "'Am." For the translation of that expression, cf. the commentary on Ja 2973 (to be published). Finally, in order to justify her spelling "'Am," Pirenne considers the second m of 'mm as the mimation (cf. CIASA, p. 113). Such an opinion is erroneous because the root is 'mm.

L.3, translation: the spelling of "premier né" without hyphen is erroneous.

L.4: d'mr/wmr is translated as "celui qui commande et qui s'active" and, according to her footnote 21 [illegible], the relative pronoun d refers to the author of the text, whether a mukarrib or a king. This opinion is unacceptable. The idea of "s'activer," i.e. "to work briskly, hurry up," can hardly fit a king or a mukarrib; a verbal periphrasis introduced by a relative pronoun and inserted in the identity card of an individual is a feature unknown in the inscriptions; but a determinative composed of temple names introduced by d/dt is the rule; cf. already Le Muséon, 60 [illegible], pp. [illegible], and repeated in BASOR, No. 138, April, 1955, p. 46. To interpret d'mr wmr as verbal forms because they do not have the mimation is to ignore the whole epigraphic material; e.g., d'wm, e.g., in Ja735/[illegible]; for d'wm from the root d'wm, cf. JaMAR, XIV, pp. 107-109 and 111; cf. also yrsm and [illegible] in the commentary on Ja [illegible] (to be published).

Note 21 of Pirenne's text refers to CIASA, p. 112, which reads as follows:

"2. JAMME traduit comme s'appliquant au roi, "Him (sic) of 'Amar and Šamar', qu'il a explique dans 31.1965.-, p. 46-47."

[illegible] short note is another illuminating example of Pirenne's characteristic way of argumenting. Her "31.1965.-" means "A. Jamme, Notes on the [illegible] excavated at Heid bin 'Aqil in [illegible], Saint-Ghislain, 1965 ([illegible] personnelle)" (cf. [illegible], Bibliographie générale systématique, Louvain, 1977, p. [illegible]). Note that the second comment between parentheses is erroneous (cf. already Orientalia, 48 [1979], p. 261). Pirenne's above-quoted note is wholly erroneous. (1) The "(sic)" proves that Pirenne still did not know in early 1980 what has been known for many years already, viz. that I capitalize the initial letter of all pronoun referring to a deity so that the reader would know even at first sight that the pronoun involved does not refer to a human being or an association of human beings. She also is apparently unaware that "dans toutes ses traductions reproduites dans le CIASA, A.F.L. Beeston adopte, sans le dire, son initiative d'imprimer en capitale la lettre initiale de tout pronom se rapportant à la divinité" (cf. Orientalia, l.c., p. 265).

As a consequence of her ignorance, Pirenne ascribes to me an opinion which the capitalization of that inital letter excludes explicitely even at first sight.

(2) Pirenne voluntarily misquotes my translation by omitting "(the tablets)" after "of."

(3) She erroneously transcribes "Šamar" instead of "Šamir."

(4) The justification of my translation of d'mr/wmr is not to be found where Pirenne claims it to be. As explicitely mentioned above, the translation is explained in both Le Muséon and BASOR.

The pericope bny/wgn'/wyr/wshdt is translated as "a construit et entouré d'une muraille et a achevé et inauguré."

The preceding interpretation of yr as "a achevé" is erroneous because the verb does not, and cannot, mean implicitely that the work was not completed; the verb yr means to dress (cf. the commentary on Ja 3025/2; to be published). Similarly, the verb shdt does not mean "a inauguré;" for the meaning of the verb as to renovate, renew, cf. the commentary on Ja 2977/2 (to be published).

L.9: Pirenne's transliteration "w[q]B/(wB)/DRDHM," the parentheses are given the unusual and unexpected meaning of containing the part of the text which was erroneously engraved by dittography; they should also include the word divider after the second "B."

Below the beginning of the text and to the right of the last, very short l.10, there are two signs, X and Ψ, respectively, which become "T" and "Ψ" = "symboles" in Pirenne's edition. The letter "Ψ" is incorrect because the lower aslant appendix remains unaccounted for, and the editor fails to point out that these two

a few errors which can [illegible] corrected. The [illegible] which are so well known that they must be considered as [illegible] they are not put between parentheses in the transliteration. [illegible]

L.2: bythrw is the only presence of a Sab [illegible] in the text. - [illegible] is known as a personal name in RI 2 B (cf. [illegible], p. 337 A).

L.3: mtcsm: RyMA (IX, p. 117) translates the word as "objets [illegible]" - the basis of Ar mtāc (not mitāc) "household goods, [illegible]" [illegible] interpretation is difficult to accept because, here it [illegible] [illegible] (cf. [illegible], p. 54). - Ytcn is here a divine [illegible] consecrated to the god. - hrwn, [illegible] name of a temple [illegible]. - [illegible], Ad 776/9. In this text and here,

Pirenne's published photograph has no scientific value since she admits that "[illegible] repassé les lettres visibles" (p. 230). Furthermore, how can anyone [illegible] or even explain the metamorphosis of "[illegible]" of her transliteration of L.2 to "YCHQM" of her translation? How can the editor of a Sab inscription be as incompetent as to release the transliteration of a pericope as full of errors as "[illegible]" (L.2) which undeniably is a misreading of

w'n ; s wbrqtsw w'nt'sm, exactly as in RES 3962/3-5 (for this text, cf. JOAS, III, pp. 74-75). And "WRSHYSM/...M/GLM" (L.3) is also found in a similar pericope in Ja 867/2, viz. mfshyw/klsm/sm.

For Pirenne's interpretation of bhr/'nby as "avec attestation de préavis," cf. CTASA, pp. 121-123. But, the name of the god 'inbay is so well-known that it cannot be interpreted in any other way without an obviously irrefutable reason which Pirenne does not have; her reason is nothing but her dreamy theory. Furthermore, why and to whom should a "previous notice" be given by someone who wishes to build a house? C. Robin's main reason for rejecting Pirenne's interpretation is that "si 'nby était un substantif, [illegible] avec mination" (cf. Raydān, 4 [1981] 1982, pp. 72-73).

Robin still ignores the well-known fact that the usage of the mination is not

[illegible]

[illegible] photograph does not make the reading of most of the [illegible].

[illegible] The restoration of "ID" at the end of 1.1 to read the name "[ID]'[illegible]" [illegible] unjustified because the following word "[illegible]" cannot be the epitheton "[illegible]" of her translation where the final "'" is eliminated, as [illegible] claims it to be; it seems in [illegible], the place where "'[illegible]" the tribe of [illegible] [illegible].

[illegible] be corrected to [illegible].

[illegible]

[illegible] for reader that the text was [illegible] as [illegible] [illegible] text of her transcription:

[illegible]

[illegible]

[illegible]

that right', and his reasoning is valueless.

Finally, Pirenne is so blinded by her self-confidence that the letters or words restored in her transliteration of ll.1 (three letters), 4 (one letter) and 5 (one word) become absolutely certain in her translation.

In other words, the result of Pirenne's publications is negative. Her incompetence to establish her final text is unquestionable; yet, it is upon such a basis that she "a repassé les lettres visibles." Horribile dictu! Therefore, her retouching of the photograph is wholly unreliable, and her photograph which could have been used is now completely useless. What a pity that the reader finds himself in the position of being unable to check Van Lessen's copy letter by letter and, if and when necessary, to correct his reading!

X – PIRPN 24 (cf. facsimile on p. 235) is a large panel located in "wadi 'Abadan sous le Jabal Malaḥa" upon which four inscriptions are engraved. The coordinates of Wādī 'Abadān are "14°29'N – 46°29'E" in GaPDRY, p. 1A. The wādī is located southwest of Niqāb; cf. also Pirenne's sketchy map in her fig. 1. Incidentally, note that the page with the map is not, and cannot be, numbered since the first page of her written paper is on p. 205, and p. 204 belongs to the article preceding hers.

On the inscribed panel, Pirenne writes this: " la grande inscription sous le Jabal Malaḥa, que j'ai découverte le 1er mars 1976[46] et dont j'ai pu améliorer la lecture, cette année, en prenant une série de photos au lever du soleil. Je donne ici ma transcription (fig. 5) mais j'ai confié à Ḥamud Saqqaf, qui m'accompagnait, le soin d'améliorer peut-être encore la lecture, sur place, et d'en donner la traduction." (p. 236)

It is obvious that Pirenne did not decipher the inscription from the original rock, but only from two sets of photographs. It is inexplicable, in my opinion, that, having planned her return to the same region and, therefore, being in a position of making herself her own itinerary and her own timetable, she allotted to that important epigraphical panel just enough time to take "une série de photos au lever du soleil" and apparently at the tail end of her trip as if it were a mere unnecessary appendix, and her paper reflects the same general attitude: the section of that inscription covers less than six lines almost at the tail end of her paper. Her apparent reason for such a general attitude was that she at all cost and above all wanted to give herself the satisfaction of "retourner surplace pour une véritable enquête" (p. 235) ... which would enable her to prove that

monsieur Audouin" (p. 205) was wrong in his interpretation of [illegible] and that her own was correct. Unfortunately, if [illegible] satisfaction on a secondary [illegible] she would actually have been her very least [illegible] A and, unfortunately, she brought shame upon herself by publishing a facsimile (p. 235, fig. 5 this, not "5" as in her above-quoted statement) so incomplete and inaccurate that her claim as a professional epigraphist is irrecoverably destroyed.

Texte A: the main text composed of 44 fragmentary lines;

B: a short three-line text below and to the left of the preceding inscription; and

C and, immediately to its left, D are two short texts composed of three lines each.

1 – Text A.

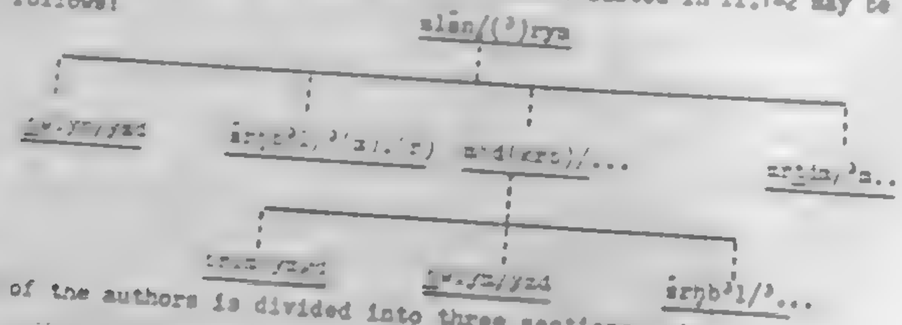
Even at first sight, the very fragmentary text released by Pirenne contains many errors, a few of them not already [illegible] pointed out by M. Bafāqīh in Raydān, 4 ([1981] 1982, p. 29). Pirenne states that "j'ai confié à Ḥamud Saqqaf ... la traduction" (cf. above, p. 44). [illegible] really think that her copy would be improved and certainly not [illegible]; otherwise, why would she publish many errors, and why did she not wait for Saqqaf to finish his job? At any rate, C. Robin ... pushed both Pirenne and Saqqaf aside.

He states that " j'ai eu la chance de [illegible] cette inscription pendant deux jours. Les mesures [illegible] une copie faite sur place et à des photographies prises avec différents éclairages. [illegible] nombreux compléments et corrections ont pu être apportés au relevé de Jacques [illegible] notamment le nom des auteurs et la date." (cf. PSAS, 16 [1986], p. 162).

It was indeed a wonderful bit of good luck to stumble on that panel as if by accident ... and without wasting any time, he released the titulature of the authors (ll.1-2), a short section of l.14 (p. 1[illegible]), the [illegible] section of l.[illegible] (p. [illegible]2), a section of ll. 36-37 (p. 184, note 4; but the crossreference to this note is missing on p. 185), a small section of l. 42 (p. [illegible]), the date (ll. 4[illegible]) and his identification of many place names. In spite of the actual contribution brought to the knowledge of the text, it must be said that it is indeed unworthy and haughtily selfish for anyone to so dissect into small pieces an inscription for his own vain glory, instead of releasing its full text, and [illegible] the pieces to scholars as if scholars were mere dogs whom the author intends to momentarily quieten by throwing at them a good amount of gobbets, viz. some well-chosen morsels along with the head and the tail of the still unknown [illegible]

his, the reader is at a loss for knowing exactly what of Pirenne's copy remains accurate. Furthermore, Robin speaks of the text "encore inédit" (p. 181) But, as a consequence of his undoubtedly well-planned initiative, the reader is left in the dark as to the person who ultimately is going to publish the text. Moreover, apparently playing upon the word "inédite," Robin convinced himself that he is complying with his own verdict, viz. "une publication d'inscription sans photographie est inutile" or "seule la photographie est fidèle;" for that question, cf. JaMAR, XIV, pp. 271 and 279-280. In fact, he is giving another example that he makes his own-called versions, which are as extravagant as his transliteration system, for ... others. Yet, he keeps contradicting himself; e.g., he does not publish any photograph or even a copy of both RoMA 6 and RoMAWER 1 (cf. Davidson, 4 [illegible], pp. [illegible] and [illegible], respectively). Finally, Robin's method of handling a text is also prejudicial to research because it plagues scholars with unnecessary and unappreciated problems or question marks; e.g., (1) Robin speaks of "un member de la famille royale qualifié de 'roi'" (p. 183), (2) Robin quotes seven words of "ll. 39-40," but, at the same time, his summary of the very same place, "ll. [illegible]," demands a text entirely different from that of his quotation (p. [illegible]; [illegible] states that "les gaulis ... [illegible] lions" (p. 183). Furthermore, Robin introduces in his text unusual, strange translations which remain without any justification; e.g., "w-hrw hrr" w-hwry" " is translated as "on tua des vaches et taureaux sauvages" (p. 183). For hwry = hwrw, cf. below, IV E).

The pedigree of the authors listed in ll.1-2 may be presented as follows:



The list of the authors is divided into three sections, viz.

1 - the main author alān/(ʾ)ryn;

2 - the names of his four sons; and

3 - the names of the three sons of alān/(ʾ)ryn's third son.

The actual value of bnyhw after alān/(ʾ)ryn is that of a hinge to introduce the names of the author's sons and grandsons; it means his progeny, not his children.

Furthermore, the well-known habit of [illegible] is attested here also, viz. [illegible] ... [illegible] pp. [illegible]) [illegible] once more Robin's [illegible] and especially his use of gimmicks above letters; here the question mark [illegible] the small circle, the value of which remains unknown; it is [illegible] of "Vive la folle du logis!" Examples in the list of authors: "[illegible]" and "[illegible]". And, as usual, the gimmicks, which have never been explained, disappear in the translation, viz. "'ryn" and "'m.r."

The list of the authors of the text introduces the first part of the inscription, viz. [illegible] have written and [illegible] [illegible] inscription]. The description or even the summary of the activities [illegible] in the inscription, viz. the military campaigns, the constructions and the hunting expeditions, must wait until the full text is released before they can be assessed in the whole context.

Preliminary note on texts B-D. - Robin does not mention the presence of those three inscriptions located on both sides of the lower end of the text because they are not what he is after, the "spectacular."

2 - Text B: on the lower left corner.

wʿkʾtʿbʾ/dn/m	1	And has written this ins-
ʿsdn/ʾlzʾd	2	cription ʾIlzaʾad,
ʾrʿbʾyḥn/bn/yhḏb	3	the Carbite, son of Yaḥḏub.

3 - Text C: on the lower right corner.

wʾ(bm)/bn/ʾlšrḥ	1	Waʾ(bum), son of ʾIlšarah,
qim/(mtr)y/dn/mš	2	has directed the (engraving(?)) of this ins-
ndn	3	cription.

(ʾbm): the third letter is traced in the facsimile as a y with its upper appendix as an upside-down isosceles triangle instead of a circle as in l.2 and in the three other texts. Furthermore, the tracing shows a vertical staff in very faint stippling perpendicular to the right edge of the above-mentioned triangle. The fourth letter is in very faint stippling; cf. wʾb in Ja 277ast. — (mtr)y: the facsimile shows the first letter as a doubtful l: a vertical staff nicely traced with a very faint triangle appended to the upper left of the staff. This letter is followed by rby which could have been written instead of bry; cf. the well-known bry(/)šms.

4 - Text D: between texts A and C.

w'lz/tn/hrbh/w<.>	1	Wa'ilum, son of Harbah, has
sm 'str/dn/msndn	2	traced the lines of this inscription
l'mr'hw/'lht/yz'n	3	for his masters, the people of Yas'an.

The facsimile shows after the second w of l.1 a faint ʿ as if it belongs to the text. It must represent a feature in the stone.

Texts B-D deal with the material aspect of text A. This long inscription was composed and worded (ktb) by 'Ilza'ad, the author of text B; the engraving itself (wsm/'str) was the work of Wa'ilum, the author of text D; and the overall supervisor (qdm) of the engraving ((mbr)y) was Wa'(bum), the author of text C.

5 - W.W. Müller's paper on "Mahra" (cf. Encyclopaedia of Islam, New Edition, Leiden, VI, fasc. 99-100 [1986], pp. 80A-84A) utilizes text A. The epigraphical section of Müller's prose, the only part which is concerned here, is well in the line of other examples presented in JaMAR, XIV, pp. 132-154, viz. it contains more examples of his slanting, confusing and inaccurate way of argumenting which seems to suggest that he does not really understand the words he uses.

a - Müller's first and central argument is based on RES 4870, republished as Ja 816, ll.2-3: mbr 'mhrn. His conclusion reads as follows: "Thus, 'mhrn is the nisba of an unattested* mhryn 'Mahrite'" (p. 81A). It is not superfluous to point out that, contrary to Müller's statement, "mhryn" means the Mahrite, not simply "Mahrite." Furthermore, and again contrary to Müller's position, his statement is not the conclusion of his argument (cf. his "Thus"); it simply is the enounciation of his theory which remains to be proven.

b - Indeed, the s e c o n d phrase of his argumentation reads as follows:

> * in the inscriptions *kbir* almost always indicates the leader or the chief of a tribe, and is followed by the name of the tribe or its the *nisba* plural in the form *fʿlw*, *afʿlim*, usual in ancient South Arabian (p. 80B).

(1) This is another example of the attitude that pesters so much SA studies : the meaning of a word depends on the whim of the authors and the need of their study at any definite time. Beeston claims that mbr is connected with a place name (cf. above, pp. 9-7); now it introduces a tribe name according to Müller!

(2) Were Müller be guided by good logic, he would have seen that his adverbial expression "almost always" should have forced him to present his conclusion as a hypothesis, not as a certainty.

(3) The SA plural form 'qtl is very con-

sed and has nothing to do with a nisba; e.g., here are already five examples of it in the first full page of JaSTMR's glossary (p. 427), viz. 'bbr, 'bwd, ..., 'b'l and 'brh. Therefore, the simple mention of such well-known fact already proves by itself Müller's intent to mislead his reader.

(4) Müller's interesting statement is immediately followed by these five examples:

> "kabir (of the tribe) of Fayfān" (RES 1 f) "kabir (of the [illegible]
> [illegible] (pp. [illegible]).

There cannot be any doubt that Müller chose and copied his five examples with the greatest care since they are intended to prove his statement.

(a) It should be emphasized that all those examples are Sab, but that the text he is dealing with is Hadr.

(b) Most importantly, Müller does not give a single example of what he proclaims to be an evidence, viz. the expression kbr + a plural nisba. Indeed, 'rymn of RES [illegible] this third example is a proper name, not a nisba, as it is introduced by b'n the tribe which is followed by a proper name in apposition. The proper name 'rymn is also a part of the compound clan/tribe name mnfdn/'rymn in RES 4876,4. Finally, Müller's translation of kl/s'bn/'rymn is voluntarily misleading because his "the entire tribe of the Raymānites" should normally represent an original as kl s'bn 'rymn, viz. s'b instead of the epigraphically attested s'bn.

(c) Müller distorts and misunderstands his fourth example: his "kbr/hsrn" of Ja 816/2 is an error instead kbr/hsrn, as clearly transliterated in JaSTMR, p. 24'B; cf. also the photograph on pl. 48, upper right corner. Therefore, the "Ḥaṣīrān" of his translation also is erroneous. The interpretation of 'hsr of Ja 816/2 as a plural next to hsr (e.g., RES 4798) designating a class of important persons is all the more appropriate in that it is followed by the well-known 'qym administrators, and that the same word precedes msndn/bklythmw the council in their full strength in CIS 601/4. In all these instances, there is no question of a clan or a tribe at all.

(d) In his fifth and last example, Müller introduces immediately after kbr a word divider which does not exist. Furthermore, the personal substantive 'ʿrb is the plural of ʿrb and is a generic

noun having no relation with a clan or a tribe.

(e) Since Müller does not care to give even a single example justifying his "almost always," here follow a few examples for the sake of the reader:

Sat: kbr ʾrs ʾlthqm (Ja. 2-4) leader of the priests of ʾlthqmaqân;

Qqr: kbr qrnwt (Ja. 1 2/3) leader of Qarnawt, viz., the country, not a tribe;

Yatl: kbr ytl (e.g., Ja. 1 2/3) leader of Yatil, viz. a city, not a tribe;

Man: kbr ʾbn mlk mʿn (Ja. 2-4, 2-5) leader of the servants of the king of Maʿîn

Sat: kbr tymʿ (Ja. 1 2/3 and 5) leader of Timnaʿ, viz. a city, note a tribe,

Sat: kbr mʿnm ltymʿ (Ja. 1 2/3) leader of Maʿînum in Timnaʿ. mʿnm refers to the Min residing in the Sat capital, not to the tribe itself. Those Min belonged to many different clans and tribes; the author of the text, himself, belonged to the clan rwyn Rawyân (cf. above, pp. 4-5).

The conclusion to be drawn from the preceding presentation is precisely the opposite of Müller's theory, viz. kbr followed by a plural form, such as ʾgwm et ʾgwr, governs a generic substantive which is the appellation of a class of persons, e.g., ʾdm, ʾʿrb, ʾrs or ʾmhr.

(f) It may well be that it was almost at the same period Müller composed his paper on "Mahra" that he wrote another paper published in 1985 (cf. "Altsüdararabische und frühnorarabische Inschriften," in O. Kaiser, Texte aus der Umwelt des Alten Testaments, Bd. 1: Rechts- und Wirtschaftsurkunden, historisch-chronologische Texte, Güterloch, pp. [illegible]).

This paper shows Müller's opportunism by which he adapts his theories to the circumstances, his lack of good common sense by contradicting himself, and also his foolish attitude toward the publication he likes. His new definition of kbr is as follows: "Vorsteher, Führer eines Stammes bzw. einer Stadtgemeinde" (p. 663, note 1a). Where is the restrictive expression "almost always" of the first definition? For sure, his erroneous concept of the tribe chieftain is maintained, but that concept is further specified by "bzw. einer Stadtgemeinde" = "or rather of a municipality." He would obviously enough never have given such a definition when dealing with the tribe of Qarnawt, and that definition was already contradicted by the last example of his own choice, viz. kbr ʾgr/ʾlr/ytl. However, who knows, all those terrains of the ruling of Maʿîn might have been living in a "Stadtgemeinde" called "Musterstadt" which is still unknown in SA epigraphy and archaeology! Müller mentions his new theory because he is commenting on the Min expression kbry/mqrn/wmʿn/mqrn of RÉS 3022/1. He does not even see that he contradicts

himself by implying that mʿn was a "Stammesgebiet," he translates the word mqrn as follows: "Grenzmark" [sic!] in both places but his note 1c reads as follows: "Grenzmark; ein Gebiet in Nordwest-Arabien, wurde kaum die Grenzmarke einer Kolonie in der Zeit von Sennacherib der Grenzmarken." The idea of "Grenzmark" comes from Ar miqr "a partition, barrier, or [illegible] between two things ... as also miqir or limit, or boundary between two [illegible]" (cf. Lane, p. 2719B). Of course, Müller ignores that the word mqr in well-known in SA epigraphy; it means "expeditionary force, expedition abroad;" cf. [illegible], p. 446B and pp. 725-75A, where it is stated that in "mʿr/mqrn (e.g., [illegible], Min) ... mqrn is a proper name, but could have originally meant the expeditionary corps'." The word mqrn designates the territory where the Min expeditionary corps settled down, in and around Baraqish. The commanding officer could be called kbr because the occupied territory was considered as belonging to metropolitan Maʿîn, and the second kbr of the text was the leader of the Min population residing in that territory, viz. inside and outside Baraqish (cf. also above, p. 4a). Incidentally, the name of the second kbr's father is given by Müller as "Allan," thus, ʿln, a name which he copied from a book that contains what he calls the "jüngste Publikation des Textes in Umschrift." This statement calls for the following remarks. (a) The book in question is A. Capuzzi, Iscrizioni minee, Napoli, 1975. Müller fails to give the name of the author although p. X of the book clearly states that "questo volume, contenente le iscrizioni minee, è stato curato della dott.ssa A. Capuzzi."

(b) The book in question is not a publication of texts; it is a simple compilation of several books and papers without any research to establish the accurate decipherment of the texts; it contains an amazingly low number of pages devoid of any mistake. (c) RÉS's transliteration has "wlg" (V, p. 304) on the basis of E. Glaser's copy, while Capuzzi has "ʿln" (p. 71), which is K.Y. Nâmî's reading, but Capuzzi does not give any reason to justify her choice of Nâmî's reading against Glaser's copy. The two Glaser squeezes, A 195b (upper right corner) and 195c (upper left corner) show that the name is wlg.

c – Müller's third statement is that he would vocalize ʾmhrn as "Amhûrân, or perhaps Amharân, since the place-name Burkat al-Amhâr, mentioned as lying next to al-Ghayda (Mahrî: Ghaydat) (Hamdânî, *Sifa*, 147, l 17), certainly does not mean anything else but "Burka of the Mahrites". " (p. 81A).

As it stands, the Ar expression burqat al-ʾamhâr means the rugged terrain of the colts. ʾamhâr indeed is the plural of muhr colt; Ar mahârîy, plural of mahrî

[illegible]hrite and even the two Mehri plurals, mahrē and mehrē, which he himself acknowledges (p. [illegible]), contradict Müller's interpretation. It seems certain that Müller, fascinated by the similarity of the three consonants mhr, never asked himself [illegible] a SA form would be found on a non-M soil.

(d) Müller concludes his argumentation on Ja 551/7 invoking W. Dostal's testimony. For Dostal, it is "zweifellos" that many Mahrites served as "Söldner im Hochkulturbereich" because of this simplistic reason: "Eine Erscheinung, die wir bei vielen Nomadenvölkern beobachten können" (cf. Die Beduinen in Südarabien, Vienna, 1967, p. 134). Surprisingly enough, Dostal's "zweifellos" becomes in Müller's prose "Dostal's conjecture," and Müller states that Dostal's theory "is confirmed by inscription RES 4877" (p. 81A). If it is understandable and, to a great extent, expected, that an ethnologist would let himself be guided by general considerations without inquiring whether or not they actually are applicable in his particular case, Müller's assent seals off the case of his incompetence on the kbr question. All the contexts mentioning kbr indicate that the kbr function was always exercised upon persons belonging to the same tribal or political entity as that of the author of the text; e.g., the Min ʾAwsʾil, son of Laḥayʿatat, is kabir of his own fellow countrymen residing in the foreign capital of Qatabān (cf. YZ 9 mentioned above). Furthermore, there is no epigraphical evidence suggesting that the Mahrat country ever became a part of the Ḥaḍr kingdom. The foundation of "Sumhurām" on the Dhofar coastline was aimed at the incense wealth in the northern mountains, and does not suggest the annexation of the hinterland east of Mukallah. That Ḥaḍr foundation was parallel to the Min colony at al-ʿUlā, which did not imply the Min conquest of the whole country between Maʿīn and its northern outpost. It was even much easier for the Ḥaḍr to reach Sumhurām than for the Min to reach al-ʿUlā, as they had free access to the sea to go back and forth to their foundation.

e - Müller's fifth statement is to the effect that

> "A [illegible] and the inscription from Wādī ʿAbadān from the middle of the fourth century A.D., in which military campaigns "towards the country of Mahra" [illegible] qbl/ʾrd mhrt) and "[illegible] the Mahra [illegible] ʿlymhrt [illegible]" (p. 81A).

But the existence of mhrt does not necessary proof, and its mention in a SA inscription does not prove either the annexation of the territory of mhrt nor Müller's interpretation of Ḥaḍr ʾmhrn. Fresne's facsimile, indeed, has qbl/ʾrḍ/mhrt (l.7)

and ʿly/mhrt (l.21). Robin does not allude to the first reference (p. 182), but lists the second as "Le Mahra (Mhrt, l. 21-24)" (p. 185). L.7, however, puts Mhrt rather close to yhrn, which Robin identifies with "Yabrīn ... en Oman oriental" (p. 182). As everybody knows, homonym place names do exist, as exemplified by mrb, which is Mārib of Saba', and Marab of southern Kindat (Ja 576/2), and only a close study of PIBMH 24A may be able to show whether mrb of ʾbʿl/mrb (l. 18; not mentioned by Robin) is yet another place. This is the first example illustrating how shameful it was to release scraps of that long text. The preceding examples prove again that material consonantic identity of two names, albeit very tempting, does not necessarily imply formal identity.

(f) Müller sixth and final statement is to the effect that

> "An alleged form *mhrt*, found in the late Sabaean inscription RES 4069,5 from Niṣāb, has nothing to do with the Mahra; the passage should rather be read as *u mhegʿukburlih ʿbalrhn*, and translated as "and the administrators and the leaders of the Saybān tribe"." (p. 81A).

First of all, RES 4069, the copy of which was made by M.J. Boscawen, is engraved "sur le rocher qui longe le Wādī," viz. W.Ḏura', and "la localité de Niṣāb se trouve au confluent du Wādī Ḏurrā et du Wādī ʿAbadān" (cf. Le Muséon, 45 [1932], pp. 289-290, and the map in fig. 1 of PIBMH). The text, thus, does not come from "Niṣāb," as repeated by Müller after RES, VII (1950), p. 66. Furthermore, Müller should have been honest enough to inform his reader than he is not the first to suggest the correction he mentions; RES (l.c., p. 67) had already made it, viz. " L. 5. [illegible] lire [illegible] (cf. RES, [illegible]", viz. [illegible]. The pericope of RES 2633/6 is also found in RES 4069/5 as [illegible]. Thus, the only discovery made by Müller is to read it well explained in RES. Finally, although admitting that which is obvious, viz. that the text of RES 4069 is known only "par une médiocre copie de Boscawen" (cf. Raydān, 1 [1979], p. 81), Robin refuses to acknowledge the parallelism between RES 2633/6 and 4069/5, and still maintains that "Mhrt, le Mahra, ... est mentionné dans RES" 4069/5 (cf. PSAS, 16 [1986], p. 185).

IV - Notes on J. Pirenne's 1977 book.

If the reader takes into consideration Pirenne's incompetence and blindness such as exemplified in the preceding pages and especially by her facsimile of MAFAH 24A, he is well prepared to adequately evaluate her following statements which are well worthy of reproducing at length. They are part of her study of Ja 2353 (1) and read as follows:

> "Quant au R. P. Jamme, il prétend tout lire, et sans laisser de doute, comme le montre son dessin ... Mais la traduction qu'il avance suffit à juger et à condamner cette méthode qui prétend lire tout, même l'illisible, et traduire tout, même si le résultat obtenu ne présente aucun sens, mais oscille entre la bizarrerie et le romantisme, et où les mots difficiles sont trop facilement transformés en noms propres" (2).

What else could be expected from Pirenne who still resents that her basic 1956 work on SA palaeography not only was rebutted in a 198-page review (3) but also was steadfastly rejected all through the subsequent years while she was flattered, her work praised and her working method extolled by both G. and (naturally) J. Ryckmans (until he turned against her after her star had fallen into disfavor) as well as by the Paris-Brussels axis. Blinded by an imagination which she apparently is unable to master or dominate, Pirenne sees what she wishes to see; invents what she wishes to find; and finally closes her eyes to what she does not wish to see (4).

A - Here follow four typical examples of Pirenne's working method taken at random from the same book among those that do not demand a long commentary.

1 - On p. 199, she reproduces F.P. Altright's plan of the oval enclosure of the temple Bilqis and claims that "la situation des inscriptions sur le mur ... a été ajoutée par nous."

Had she checked with JaSIMB's plate C, upper left corner, she would have noticed - it is to be hoped - that in her sketch she omits two texts, Ja 552 and 553.

2 - On the same p. 199, Pirenne characterizes "tous les textes du côté ouest" as "situés sur une même assise de pierre."

Such a statement is so obviously wrong that it can only come from a disturbed

mind. Not only all information is clearly given in the introduction to each text, but the scheme of the location of the inscriptions is clearly printed on p. [illegible].

3 - On pp. 199-200, Pirenne deals with a sentence of Ja 671, viz. kl/mkbb/wmhfdt/b'ly/mhy'n, which is translated by JaSIMB as follows: all the recesses and towers on this wide wall" (p. 15B). Pirenne claims that by translation JaSIMB's as follows: "all the recesses and towers of this wide wall" (p. [illegible]), and she immediately reproaches JaSIMB with two errors, viz. "la traduction 'wide wall' pour MHY [sic!] omet la préposition B'LY, et élimine le problème sans une expression banale."

Unfortunately, she copied and understood "of" instead of the original "on;" and her two critics are based only on her erroneous transcription of the original text. Then, she adds: "quant aux 'tours et rentrants', il est clair que le mur n'en a pas."

What is clear is that the upper part of the wall is missing and, unless she received a revelation on the question - if she did, the reader would like to know where it came from -, Pirenne may imagine, if she wishes, whatever she wants, viz. that there was no tower at all, but nobody is forced to believe in her dreams. The commentary of JaSIMB states that mkbb "refers to the parts separated from each other by towers," and mh'y "refers to the wall and emphasizes the thickness of the masonry" (p. 18). Where is the difficulty? Incidentally, note that the photograph on pl. 27 is said to have been taken "auprès du temple ovale de Yeraḥ" instead of "à Mārib," as it is stated on p. 214.

4 - On p. 217, where she refers to the word rkl of Ja 671/17, she notes this: "A. Jamme a traduit par 'artistic work' sans justification." JaSIMB's introduction states in clear terms that "in the commentary which follows the translation, the study of a term is normally given at its first occurrence in the collection" (p.4).

Of course, Pirenne could not care less about what an author may write unless she wishes to please him/her or she is seeking either to conquer or to preserve his/her friendship. For Pirenne as well as for the laudemus invicem club members, scientific research has long become the maidservant of personal politics. Pirenne did look at JaSIMB's glossary since she acknowledges that rkl is found in "Ja 560 et 671" (seven lines above her quoted statement). Therefore, why did she not look in the commentary of "the first occurrence in the collection"? She would have found the ten lines devoted to the etymology of rkl on p. [illegible]. Unfortunately, when reading a text, she gives the best of her attention to her own theories and the

ways to promote them instead of to the text itself so that she may understand it properly.

B – Here follows the photostatic copy of my review of her book in which Pirenne published the above-reproduced quotation:

J. Pirenne's latest work, [illegible] Arabie du Sud antique. [illegible] Comptes de l'Académie des Inscriptions [illegible], Paris, 1977; cf. a short summary [illegible], 1 [illegible], pp. [illegible] the most fantastical study ever produced by the author and may be considered as the embodiment of her method. J. Pirenne's latest work is absolutely in the line of all her preceding publications, showing the very same style, reasoning and argumenting. Then, J. Ryckmans' initiative of her uncle and [illegible] without any delay her etymological "jongleries" as well as "toute la méthode de l'auteur" (cf. [illegible], 91 [1978], pp. 252-256) truly is, at least to the ordinary reader, a puzzling enigma shrouded in gloom because, in the past, he practically endorsed faithfully at one time or another all J. Pirenne's theories, e.g., in art, history, palaeography and religion. For example, in his review of J. Pirenne's book Le royaume sud-arabe de Qatabân et sa datation... (Louvain, 1961), J. Ryckmans was full of praise (cf. BiOr, 21 [1964], pp. 376-378): "[illegible] un livre qui ne passera pas inaperçu" (p. 376A), "[illegible] démonstration [illegible] parait entièrement concluante en faveur de la chronologie courte" (p. 376B), "l'auteur voit sa clairvoyance récompensée" (p. 378A), and "on ne peut ... que souhaiter que Mlle Pirenne puisse rapidement mener à bien la seconde partie de sa Paléographie" (p. 378B). Since he was such an admirer of J. Pirenne, the least J. Ryckmans owed to his reader was to explain how and why, in his opinion, her entire method has so suddenly deteriorated so drastically in her very last work; in other words, how and why, all through a volume of 437 pages, her celebrated "clairvoyance" has led her so completely astray, and how and why her admired "démonstration ... entièrement concluante" has so lamentably failed. Whether or not his past endorsements were meant as they read – it is up to each individual reader to answer the question –, J. Ryckmans' recent "about-turnabout" raises the same questions which I asked in 1955 in De la méthode en épigraphie (Washington, p. 22), viz. "quelles susceptibilités [has J. Pirenne] [illegible]? quels intérêts, quels projets, peut-être [has she] [illegible]?" The ordinary reader will never know. Furthermore, it will be most interesting to see how J. Pirenne's past admirers are going to extricate themselves from their former endorsements of her theories and opinions. Finally, G. Garbini gave at the occasion of his review of J. Pirenne's latest book mentioned above a good example of his knowledge in SA matters by opening his comment by this phrase: "Con 'La [illegible]...' Jacqueline Pirenne ci ha dato il più straordinario dei suoi libri, e forse la più [illegible] che sia stata compiuta finora sull'antica civiltà sudarabica" (cf. AION, [illegible], p. 10[illegible]). (5).

C – A.F.L. Beeston's review of Pirenne's book (6) is mainly devoted to philology, and his judgment is that "in dealing with the linguistic part of her work..., she displays a lack of sound philological method which is little short of disastrous" (p.101).

1 – To understand Beeston's attitude, the reader must keep in mind that J. Ryckmans' [illegible] review had clearly manifested that Pirenne's idyllic overall status or honeymoon had suffered a serious setback, which justifies and

explains his own about-face, and then, therefore, it would be dangerous or even unadvisable to attack her violently, but even that such a move could somehow be pleasing to those who had in any way been a part of that sour turn of events. And here, as in the case of his own about-face on the so-called "critical point," Beeston waited three years before writing his review, as he had done in his handling of that question in connection with my latest rebuttal of that point, "hoping that" Ryckmans' review "would in the meantime have somehow been forgotten by his reader and also that he did not wish at all to refer to it" (7). Furthermore, it should be pointed out that Pirenne's philological blunders are of the same nature as those of Beeston, e.g., his phantastic interpretation of the words *tyt* and *1f³*, but that none of Pirenne's erroneous examples equals Beeston's preposterous etymology of *hmtn* of Ir 37/14 and 24 (8). Finally, the reader knows that neither Ryckmans nor Beeston were the first to denounce and stigmatize Pirenne's argumenting method; they simply are in the line of my thirty-year old position on the subject (cf. above, p. 54).

2 – Beeston, however, sometimes deals with archaeological matters; here follow two examples.

a –

[A] P. says "il reste encore les temples [*sic*] RŞFm de Ma'in, qui sont encore à découvrer [*sic*]". Nothing in the texts suggests that there was more than one sanctuary at Ma'in so named, and archaeologically, there is one sanctuary, which has been fully described, but shows no trace of any disposition such as she describes the *rsf* as being; her other temples "encore à découvrer" are imaginary." (p. 103).

[B]

[C]

[D]

" Later (p. 81).

[A] – Beeston makes two errors in transcribing Pirenne's text. 1. Pirenne's "RÇFM" becomes "RŞFm." Beeston is so blindly convinced that his transliteration system is so obviously right that he carries it on even in his quotation of another writer. 2. Beeston copies twice the verb "découvrir" as "découvrer," which does not exist; and he underlines his error with a "[sic]."

[B] – Such a statement is irrelevant because all inscriptions from the city of Ma'in are not yet known. However, Pirenne's statement is unacceptable because the whole epigraphical material has not yet given evidence of two temples bearing the same appellation in the same city.

[C] – Beeston's statement is inaccurate: no "sanctuary [] has been fully described"(the underlining is mine) because none has ever been excavated.

[D] – Beeston's affirmation is accurate because Pirenne's theory on *rsfs* is wrong.

b – On the question of the standing stones of Ḥât-

[illegible] Pirenne's imaginative concoction that "this is all va[illegible] [illegible] that there is no 'canal récepteur' [sic]; it is as image[illegible] [illegible] as it remains still to be discovered" at Ma'in" (p. 104).

[illegible] Beeston's verdict all the way around against him and [illegible] well - except that "you do not prove anything; you simply [illegible] to the the effect that she did not find any part of [illegible] but you fail to express your own opinion on what those [illegible] actually mean." Such an attitude, however, is not enough. In[illegible] starts from a wrong premise when she writes that "puisque l'on peut [illegible] considérable dans l'Antiquité, bien qu'il [illegible] la rosée avait un rôle considérable dans l'Antiquité, bien qu'il [illegible] maintenant" (p. 175), and this statement is preceded by the [illegible] de nous rend pour l'Arabie du Sud une image conforme à celle que le [illegible] fournissait pour la Palestine; pluie et rosée inséparables" (p. 174).

Whatever the actual meaning of the second affirmation may be, Pirenne's position is untenable because, e.g., Western Arabia and the Red Sea (9) states that "dew in Arabia is often copious enough to take the place of rain in the economy of vegetation" (p. 182) and that "the dew (tall, tofal, nida), plentiful throughout the year, [] on which vegetation in many districts depends for its existence" (p. 164).

Yet, to my knowledge, no author has ever in the past made the slightest allusion to the kind of system Pirenne dreams about in SA, and all the examples she may present from other parts of the world, even were they absolutely convincing, would never convince anyone that her brutal application to a situation having an entirely different climate is justified and would never explain the total lack of evidence in the literature of the past centuries.

f - The last paragraph of Beeston's review is devoted to what seems to him as a fortunate exception to his condemnation of Pirenne's work. He states this: "After all this, it is a pleasure to acknowledge that she has produced one proposal which deserves to be taken seriously: that *mtll/wtll* in the 'Uqlah formula refers to rituals designed to produce rain; her rendering is 'accomplir la marche rituelle et passer la journée'. It is, however, unfortunate that she has supported this with an unacceptable argument, saying 'mtll n'a pas d'autre sens arabe que 'he followed his way of religion'.' The latter, as Lane's gloss for *mtlnla idn*, and what Lane meant was 'conducted himself as was his religion', not 'Wam wam' or simply 'Wam', so that the phrase is meaningless without a complement referring to someone else. On the other hand, the *Lisān* does indeed record another sense of the verb, used intransitively without complement, namely *'arra'a*,' which would be a far better support for P.'s idea, since in the Near East a "marche rituelle" is always performed at a rapid pace." (p. 108).

Note 7 reads as follows: " 7 Cf. Arabic *ra'a* "run" [illegible] ritual act. "

What makes Pirenne's hypothesis so irresistibly attractive to Beeston is that it mentions a "marche rituelle" and "une incantation de nous." The idea of anything ritual always has so blindly fascinated Beeston that, had she suggested also ritual activities in connection with mhfd, rgf, etc., Beeston would without the slightest hesitation or doubt have sided with her. And in order to make this preconceived idea more appealing, nothing comes amiss to Beeston and Pirenne.

a - For Beeston's earlier paper on the [illegible] texts (10), cf. JaMAR, XIV, pp. 84-90, according to which it "was characterized as having fancy and inaccurate suggestions and statements" (p. 80).

b - Beeston agrees with Pirenne by failing to point out that her summary of the situation is erroneous. She writes this: "la formule stéréotypée [is] 'X roi de Ḥaḍramout ... [illegible] ʾYWDM/HSLQB.'" (p. 172).

How dares anyone speak of "la formule stéréotypée" when the periope is attested only once, viz. in Ja 988/2-4? An abbreviated form is mtll/wtll [illegible] Ja 996/3-4.

c - The following expression, which is not exemplified by either Pirenne or Beeston, mtll/ʿm, is used by the king's father-in-law (Ja 957/2) and brother (Ja 986/2) and son (Ja 997/3).

The first text stipulates the act of mtll/ʿm which is followed by this periope:

"(and) he [= the author, who is not the king] (fur)nished for him [= the king] the fortress ʾAnwadum with fresh provisions" (1.4). How can anyone find any trace of a "marche rituelle" in such a context? The author, the king's father-in-law, apparently was the chief purveyor of the royal household or, at the very least, of the king's travels.

The second text has as author the king's brother, who most probably was the heir apparent of the crown, because he did apparently not have any other function.

The third text is written by the king's son in his capacity of "superintendent of the soldiers," viz. the military commanding officer of the royal convoy, and he "sojourned with the king" (1.3) to assure the safety of his father so that the latter might safely slqb give titles.

How can anyone suggest that each of those persons, the king's father-in-law, his brother or his son, "a accompli la marche rituelle" so that the king might "faire

the [illegible] des rois" Furthermore, the testimony of these three texts [illegible] contradicts Pirenne's summary which Beeston fails to denounce, according to which the subject of MLL [illegible] is the king.

d - Pirenne also publishes the following summary:

> "Les textes qui mentionnent les rois sont deux de simples personnages qui ont servi pour les rois dans cette affaire. Ils disent s'être conformés à son action décrite par les deux verbes MLL et LQB (ou [illegible]. Le verbe [illegible] signifie [illegible].)" (p. 172).

Beeston agrees with such a presentation of the facts since he does not denounce it. Yet, such a presentation is another gross distortion of the epigraphical evidence on two questions of the greatest importance.

1) Out of the 20 inscriptions written by persons who say to have [illegible] the [illegible] king, only three of them have the formula [illegible], [illegible], [illegible] and [illegible].

2) To say that those personnes "se disent s'être conformés à son [= the king] action décrite par les deux verbes [illegible] et LQB" is a pure invention originating from a mind that injects into the texts what it wants to find.

The choice between the contents of the inscriptions and the second above-mentioned postulate is found in the ambiguous word "participants" of the following affirmation: "En définitif donc, selon les participants qui l' [= the king] ont sollicité: 'le roi ... s'est rendu à [illegible] 'Awwâm pour accomplir sa tournée rituelle et faire une intercession de nous'."

Indeed, the authors of these texts were "participants" of the royal trip to al-[illegible]. Thus perhaps they say to have [illegible] the king; but Pirenne instills in our mind that they were also "participants" of the king's activities. It is [illegible] that a normal human being could have such self-evident an error. It is also elementary that reapers, assistants, witnesses and onlookers of performances of other human beings are not necessarily "participants" of those events. Who in his right mind would state that all persons involved in both the [illegible] and the ceremony, e.g., of a wedding, would be said, as Pirenne claims, "s'être conformés à [the] action décrite par" the exchange of matrimonial vows by the bride and bridegroom?

e - Here follows another example of Beeston's devious argumentative method. The [illegible], p. [illegible], indicates that [illegible] and some of the [illegible] forms have the meaning of [illegible] to be [illegible], [illegible] when, as pointed out by [illegible], p. [illegible], there is no question of [illegible]: [illegible]: [illegible]. [illegible]: "[illegible] be quickened, or hastened, his

[illegible] rounds of the Ka'bah at a fast pace [illegible] at a walking pace" [illegible].

[illegible] selecting that particular meaning of [illegible] stated that the text deals with walking, and [illegible] the example of his "sa'ā" mentioned in his note [illegible] and since the word originates from the root [illegible]. Besides, the reader did not have to be [illegible] rite at the Ka'abah and especially when the rite [illegible] four (or [illegible]) rounds "at a waking pace," an information which contradicts [illegible]

f - Beeston's strong [illegible] as exposed in Sabaic Dictionary [illegible] thanks to the slavish cooperation of the laudemus invicem club members, forced him, as if it were a [illegible] "by instinct" (13), to adopt once more an [illegible] [illegible] given by him in his review are aimed at proving that [illegible] that Pirenne utilizes, Ge, Ar or Hebrew, the [illegible] and [illegible] [illegible] "in order to support her linguistic theories," and [illegible] [illegible] always appears [illegible] and [illegible]. The only logical [illegible] to be taken by any normal person is to adopt a systematic [illegible] any simple statement of Pirenne and, therefore, to [illegible] [illegible] against the epigraphical and or archaeological [illegible] of record that Beeston loves juggling with theories, [illegible], [illegible], conjectures and speculations rather than with the [illegible] of [illegible] the texts, and when he indulges in this basic [illegible], the result is nothing [illegible] blunder (14). Beeston's ugly partisanship and [illegible] attitude are expressed in these statements:

> carefully studied an enlarged colour slide and [illegible] "P. by [illegible] based on the [illegible] be simply [illegible]able; Jamme's claim to be able to read the whole with confidence [illegible] dismissed on the grounds that it "oscille entre la beaucoup et le [illegible]" (p. 105)

The whole text of Pirenne's remark is given above (p. 56). The preceding part

indeed illustrate Pirenne's characteristic myopia in her reading of the inscriptions as well as the aerial juggling in which she indulges to distort every datum in order to always have her own way in both archaeological matters and translations of texts as Beeston himself is fully aware; e.g., on a translation suggested by Pirenne he declares it to be "too bizarre to be acceptable to anyone" (p. 104). But, in the present case, Pirenne achieves the unachievable: her attitude is a perfect example of perfection ... such is Beeston's logic. It is rather easy to understand that a person who is thoroughly under the spell of "la folle du loris" or constantly riveted to dreamy hypotheses and preconcieved ideas, as abundantly illustrated by so many pages of JaMAR, XIV, would qualify the standards, opposite to those described above, as "bizarrerie" and "romanti^sme." It may safely be said that the disapproval of any such person in fact is a compliment of exceptional value to anyone who does not live by those aberrant standards; at least, judging from the source it came from, the reader can appreciate the standards of the person to whom it was addressed.

D – Pirenne and Ja 949.

Pirenne gives yet another detailed display of her fanciful, distorting argumenting skill in her study of Ja 949. She writes this:

" Mais le texte le plus récent dit, selon mon interprétation [illegible] que le roi qui a restauré Šabwa, a aussi établi le bétyle ŠQR ṢLL au rocher de 'Anwa- [illegible] après que tout eut été endommagé par un séisme. L'installation de [illegible] s'est accompagnée d'immolation d'un grand nombre d'animaux [illegible] "(p. 185)

Ad [A] – As shown in JaMT (pp. 10–14), Ja 949 is the earliest of the texts mentioning mqfd since yd<ʿ>l/byn was the founder of a dynasty attested at al-'Uqlah. Cf. also below, G.

Ad [B] – Having set her mind that mtll had a ritual meaning and that each royal text reflected such a religious connotation, she distorts the meaning of three words of l.2. She erroneously translates bythn as "le bétyle." This interpretation, however, is not worse than Beeston's translation of byt as "a village with its surrounding land in the Palestinian area" (15). Then, she refuses to acknowledge two other epigraphical facts, viz. the name of the royal palace in Šabwat is šqr of bytn/šqr in ʿInān 10/53 and 56 = Iryani 13/23 and 25, respectively; and in Ja 988/3 and 996/3, the two other references of ṣll prove that the word is a verb. Yet, in spite of that epigraphic material, Pirenne does not indeed shrink from stating without the slightest justification that ṣll of Ja 949/2

is the second name of her "bétyle," viz. "ŠQR ṢLL."
For the verb ṣll, I naturally refer to "paṣramoutique [illegible] taché à l'assyrien ṣalālu (a) 'sich lagern, [illegible]' the contrary writes: "Peut-être pourrait-on se fonder sur [illegible] why does Pirenne "chercher midi à quatorze heures" and reject the [illegible] stead, she refers to Ar ẓll which she claims has the meaning of "passer la journée" (p. 173). This opinion is erroneous: cf. "ẓalla [illegible] passed his day doing such a thing" and "ẓalla layla[illegible] night doing such a thing" (17) Thus, the words "la journée" do not [illegible] translation of ẓalla.

The conclusion to be drawn from the two preceding divisions of Pirenne's [illegible] tion is that there is not much to be said when, confronted with the epigraphical evidence, an author willingly distorts the meaning of a word as well as of [illegible] of the word ṣll so well illustrated by the other texts, and of the same [illegible]. At least, such an experience removes any doubt that might still exist that Pirenne will at all cost impose her preconcieved ideas to any text...regardless of anything.

Ad [C] – The statement is an obvious exaggeration. "Tout:" it is quite certain that all the buildings of Šabwat could not have been destroyed; and the "séisme" in fact is a "collapse," whatever the cause, which the text does not specify, might have been.

Ad [D] – The statement is still another consequence of her preconcieved idea that the text must have a ritual meaning. The text, however, has [illegible] killed, which cannot be synonymous of dbh to sacrifice, immolate.

E – J. Ryckmans and R.B. Serjeant and Ja 949.

The full text of Ja 949 is given here so that the reader may easily follow the reasonings and argumentations of the following pages.

1 yd<ʿ>l/byn/mlk/ḥḍrmt/bn/rbšms/bn/ʾḥrr/yhbʾr/dsqlb/whrr/hrhn/šbwt
2 wbrʾ/bytn/šqr/ṣll/bwndln/mt/tbrw/bn/ṣymm/wnrw/[illegible]
3 wtty/wtnnhy/ḥwrw/whmst/wʿšry/ṣbym/wtnwt/ʾfhd/bmdln/ʾhwm

1 Yada<ʿ>il Bayyin, king of Ḥaḍramawt, son of Rabbšams of the freemen of Yuhabiʾr, him who had transformed and altered the city Šabwat
2 and had rebuilt the palace Šaqar, has sojourned in the fortress when they [the damaged buildings involved] had broken down because of the collapse, and they killed thirty-five bovines
3 and eighty-two young camels and twenty-five gazelles and eight ostrichs

indeed illustrate Pirenne's characteristic myopia in her reading of the inscriptions as well as the aerial juggling in which she indulges to distort every data in order to always have her own way in both archaeological matters and translations of texts as Beeston himself is fully aware; e.g., on a translation suggested by Pirenne he declares it to be "too bizarre to be acceptable to anyone" (p. 104). But, in the present case, Pirenne achieves the unachievable: her attitude is a perfect example of perfection ... such is Beeston's logic. It is rather easy to understand that a person who is thoroughly under the spell of "la folle du logis" or constantly riveted to dreamy hypotheses and preconcieved ideas, as abundantly illustrated by so many pages of JaMAR, XIV, would qualify the standards, opposite to those described above, as "bizarrerie" and "romanti^sme." It may safely be said that the disapproval of any such person in fact is a compliment of exceptional value to anyone who does not live by those aberrant standards; at least, judging from the source it came from, the reader can appreciate the standards of the person to whom it was addressed.

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Ad [A] – As shown in JaUT (pp. 10–14), Ja 949 is the earliest of the texts mentioning mhfd since yd^c^l/byn was the founder of a dynasty attested at al-'Uqlah. Cf. also below, 3.

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is the second name of her "bétyle," viz. "ŠQR ṢLL."

For the verb ṣll, I naturally refer to "hadramoutien ancien ṣll 'désormais rattaché à l'assyrien ṣalālu (a) 'sich lagern, ruhen, beschlafen'" (16). Pirenne on the contrary writes: "Peut-être pourrait-on se fonder sur l'hébreu [illegible] Why does Pirenne "chercher midi à quatorze heures" and reject the obvious instead, she refers to Ar ẓll which she claims has the meaning of "passer la journée'" (p. 173). This opinion is erroneous: cf. "ẓalla [illegible] passed his day doing such a thing" and "ẓalla laylama [illegible] night doing such a thing" (17) Thus, the words "la journée" do not belong to the translation of ẓalla.

The conclusion to be drawn from the two preceding divisions of Pirenne's notation is that there is not much to be said when, confronted with the grammatical evidence, an author willingly distorts the meaning of a word as well as of the of the word ṣll so well illustrated by the other texts, and of the name šqr. At least, such an experience removes any doubt that might still exist that Pirenne will at all cost impose her preconcieved ideas to any text...regardless of anything.

Ad [C] – The statement is an obvious exaggeration. "Tout:" it is quite certain that all the buildings of Šabwat could not have been destroyed; and the "séisme" in fact is a "collapse," whatever the cause, which the text does not specify, might have been.

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E – J. Ryckmans and R.B. Serjeant and Ja 949.

The full text of Ja 949 is given here so that the reader may easily follow the reasonings and argumentations of the following pages.

1 yd^c^l/byn/mlk/ḥḍrmt/bn/rbšms/bn/^h^rr/yhb^r/ḏsqlb/wḫrr/hrhn/šwt
2 wbr^h^/bytn/šqr/ṣll/bgmdln/mt/ṯbrw/bn/ṣydmn/whrrw/ḫms/wšlṯy/bqrn
3 wṯty/wṯnnhy/ḥwrw/whmst/w^c^šry/ṣbym/wṯnnwt/^h^fhd/bmdln/^h^nwm

1 Yada^c^il Bayyin, king of Ḥadramawt, son of Rabbšams of the freemen of Yuhabi^h^r, him who had transformed and altered the city Šawat
2 and had rebuilt the palace Šaqar, has sojourned in the fortress when they [the damaged buildings involved] had broken down because of the collapse, and they killed thirty-five bovines
3 and eighty-two young camels and twenty-five gazelles and eight cheetahs

[illegible] the fortress Ḥiwadum.

[illegible] (and 81, where the reader is reminded that "[illegible] study [illegible] to insist upon the fact that neither of the two preceding texts, [illegible] and Ingrams 1, presents a single lead which would suggest the [illegible] ") and Jaḥ[illegible].

1 – J. Ryckmans' trans[illegible].

[illegible] to 24 refers to Ryckmans's study of Ja 949; Ryckmans's translation of the text (pp. 271-272) reads as follows:

[illegible]

[illegible]'s (LSV, pp. 88-89) study of Ja 949 does not refer to Ryckmans's interpretation for the simple reason that it was one of the many questions discarded by [illegible] casting of lots. But, Fiaccavento's reference does not leave us any choice but to deal with Ryckmans's interpretation here. — [illegible] at first sight, his proposal is unacceptable.

[illegible] – It is immediately obvious that the pericope wbr³/bytn/ [illegible] left out in his translation. — The pericope sqlb/whrr is rendered "[illegible] complé," which is carried almost literally into Beeston's editorial translation [illegible] "en terrasse." What kind of reservation did Ryckmans [illegible] such a statement? The [illegible] proof is the note [illegible] that

[illegible]

[illegible]

[illegible]

[illegible] because the asyn-

[illegible] apply to the verb

[illegible]

[illegible] of his commentary on Ja 949, his affirmation "le terme [illegible] er" is erroneous; he should have written "s'applique aussi [illegible]" As it stands, his affirmation means that the word of Ja 949 [illegible] der, and this is contradicted by the following statement:

« Au point de vue du contexte, cette dénomination établit que l'incise relatant des travaux à Shabwa se termine par le mot ḫgr, et que l'action exprimée par la phrase principale du texte [illegible] se situe par contre à l'endroit où celui-ci a dû grandir (voir [illegible]) » (p. 273).

[illegible] ification" = ḫgr as the palace of Ḥabwat. – The preceding [illegible] erroneous because the only proof that the action gll dit [illegible] Ḥiwadum is the presence of the article [illegible] instead of the Ḥaǵr form [illegible] the text [illegible] 12 [illegible] refers to [illegible] which [illegible] (19); e.g., the transliteration of Ja 949 (p. 67) contains [illegible] errors, and in the facsimile (pl. 15, bottom), "[illegible]" [illegible] (cf. also below, J).

[illegible] – In his note 12 (p. [illegible]) [illegible] rw/bn "au sens figuré 'sera [illegible] material form'." [illegible] such an opinion does not make any sense.

[illegible] rendering of 11.2-5 of the text (p. [illegible]) is as follows:

« [illegible] gll bgnlḥn mi ḫrw ḥn ʾyḍnn whrgw th [illegible] wtlty bgnn [illegible] wtnhy hwrn [illegible] without w-ly ḫym wtmwt [illegible] ḥwdm. For this I should like to suggest [illegible] (the 'king') crenellated (ḫrw [illegible]) the temple of Yhqr at Jandal with *sulil*-stone[illegible] when they were withheld from [illegible] hunting, and they slew 35 ibex, 82 wild cow, 2 [illegible] the Jandal *jandal* 'NWDM'. »

[illegible]ation is immediately followed by this commentary:

« The interpretation would [illegible] that, when the H[illegible] had [illegible] to take [illegible] the temple of the Moon [illegible] with ornamental battlements or/[illegible] good roofing, and they were then successful in hunting and made a bag (which probably was so outstandingly [illegible] anything previously known). »

[illegible] – The word "ḫrs," which is Beeston's correction [illegible]'s [illegible] copy, was corrected to ḫrw by [illegible]; even [illegible] read ḫrʾ. [illegible]'s commentary gives a significative detail which illustrates not only his [illegible] but also Beeston's. He writes that

« Professor Beeston considers however that I go too far in rendering ḫrs as "crenellated". » (p. 70).

[illegible] several extravagant flourishes to his "to crenellate" which be-
[illegible] with ornamental battlements" in his commentary (cf. above).
[illegible] what is [illegible]'s purpose in publishing Beeston's remark? Nobody
[illegible] simply brushes off that objection without a single word to
[illegible] on the Ar 6th form taḏārasa; cf. his note
[illegible] the translation which he bases on the building was, became uneven, having
[illegible] teeth" (p. 110).

[illegible], he transforms a static verb into an active one and specifies without any
[illegible] that the state of being "uneven" or "irregular" concerns the top of
[illegible] rather than the front; cf. the masdar of the 2nd form, taḏrīs "an in-
[illegible], or serration" (20). What a waste of time since his "drs" is an erro-
[illegible] suggested by Beeston!

[illegible] the other hand, it is also highly significative, but understandable, that
Beeston did apparently not mention to Serjeant that his reading of "drs" was er-
roneous: he must have been very happy seeing his old reading ... being revived.
At any rate, I hereby defy publicly both Beeston and Serjeant to prove that br'
is not the correct reading and that their "drs" is one of what Serjeant calls
"alternative readings."

b – The al-ʿUqlah texts prove that gndl is a sub-
stantive designating the boulder upon which ʾAnwadum was built. Serjeant's second
error is to consider it as a proper name, "Jandal," which should be corrected to
"Jandalān."

c – Serjeant's third major error is to place a tem-
ple at ʾAnwadum; the texts indicate that ʾAnwadum was a fortress.

d – Serjeant's fourth major error is to consider
ṣqr as a temple; it is a well-known fact that ṣqr is the royal palace in Šabwat.

e – Serjeant's fifth major error is to so disturb
the grammatical structure of the phrase as to deprive ll.1-2 from any independent
verb since the relative pronoun d of l.1 would govern the three verbs sqlb, hrr
and his "drs" governing tytn/ṣqr/ḫll. The reader of Serjeant's book could not pos-
sibly detect or even presume the anomaly of his translation because he carefully
omits to reproduce the whole l.1 of the text.

f – The word tbr is constantly found in SA with the
meaning of "loss, ruin" and "to destroy, crush, ruin;" cf. also Ar tubūr "perdition;
loss, destruction" and tabīr "suffering loss, perishing" (21). Obviously enough,
Serjeant does not explain at all the reason why an exception should be made in

the present text.

g – Neither [illegible] meaning of "to destroy, crush, ruin" [illegible] withheld/frustrated," and why the verb should be considered as [illegible] figuré" in the first place. Moreover, because of a reason [illegible] self, Ryckmans endorses Serjeant's trend of ideas on ṣqr but adds on his own
twist by transforming it into "ont interrompu (?)." How is it possible to trans-
late tbr in such a way? But, such is the ... pity of all studies [illegible] the laudemus invicem club members that what counts first of all and must at all
cost be maintained is their preconcieved ideas for the sake of which everything
must be bent and distorted and falsified. Finally, Ryckmans adds that

> (1967: 52-54): «revinrent des, interprétat[illegible]
> la suite du texte place la chasse à l'en[illegible]
> «revenir» à l'issue de celle-ci." (end of note 12).

Ryckmans does not reckon with the fact that, for Sāfānī, the first occurrence of
ḥmdln (1.2) refers to a boulder different from gndl (l.1); cf. above. Further-
more, Ryckmans' argumentation clearly illustrates his manifest lack of good com-
mon sense. When the text says hrgw they killed 130 wild beasts [illegible] at the fore-
tress, it is ridiculous to implicitely suggest that all those wild animals would
somehow have congregated b at = atop the boulder and would have been killed right
there. Obviously enough, good common sense demands that the hunt take place b at
= in the vicinity of that boulder.

5 – Ryckmans' note 13 concerns the word [illegible] and reads as follows:

> " [illegible] Avec Barāqiš et maintenant [illegible] cité par Serjeant [illegible]
> [illegible] que ṣydmn se trouve en rapport avec la chasse [illegible]
> [illegible] lu graveur pour ṣydln " (p.272).

a – The information on "BEESTON (cité par SERJEANT)" is tendencious. Here are the facts. Serjeant writes that "I should like to suggest ... from hunting" (cf. his first quotation above, p. 65). Then he writes (p. 71) the following statements:

> " Quote [illegible]
> Beeston writes, "I would concur with your [illegible]
> 'hunt', but one has to admit that [illegible]
> There is no reliable evidence in the Sa[illegible]
> *fʿlm*; and I am obliged to fall back [illegible] supposing an
> engraver's mistake. This can have happened in one of two ways. The
> simplest is just that [illegible]
> normal *Hadramī* form) "

b – It always is a cause of amazement for me to see all those authors having no difficulty at all to resource to "the engraver's mistake" whenever it suits them. The case of Beeston is all the more obvious in that

[illegible] himself, in his edition of Ibn'Abbâs' work, had referred ġydn to the root ġyd. [illegible], however, [illegible] to the so-called ritual hunt (22), Beeston would not at all resent the temerity of overturning Serjeant's theory; e.g.,

"[illegible] is referred, and the first two [illegible] (p. 71).

Unfortunately, there is no mention of theople in the text; the last two categories of wild beasts are ignored, and as stated above, p. 63, the verb is [illegible], not [illegible], [illegible].

[illegible] 'Ammane' note 14 reads as follows:

"[illegible]

"This suggestion is valueless because it is the [illegible]ble deduction from [illegible] erroneous, presented as doubtful, translation of [illegible] as "interrompre (?)."

[illegible] 'Ammane' expression "[illegible] oryx ([illegible])" is doubly erroneous. The number [illegible] as in the text, probably thirty-five, and the translation of [illegible] as "[illegible]" [illegible] and is, thus, rejected out offhand.

Serjeant writes that "baqar can mean ibex" (p. 71) or "baqar or cattle mean the ibex.[22] (p. 7) with reference to "Lane, Lexicon" (p. 88). But, LaAEL (p. 234B) indeed writes that "in Egypt these appellations [= baqartu l-waḥši and al-baqaratu al-waḥšiyatu] are applied to the antilope [illegible] of modern geologists;" cf. [illegible] Serjeant's statement [illegible] "the oryx, which is known to the Arabs of the [illegible] 'wild cow'." These appellations are not real names but on[illegible] to individual species because the [illegible] "baqaru l-waḥši [illegible], or bulls and cows, collectively, of the desert; i.e., the wild [illegible], or bulls and cows" (p. 2[illegible]). Furthermore, since Serjeant [illegible] that "it is unnecessary however to press the [illegible] as to the exact species of the animal which was [illegible]" (p. 7), it is impossible to understand why he chose the name of a particular species – as Beeston did – instead of the generic appellation. Moreover, no Ar author, [illegible] or not, [illegible] against the simple etymological fact that [illegible] refers to either bovines or cows (cf., e.g., [illegible] in Ja [illegible]).

[illegible] translated [illegible] as "[illegible]" with reference to [illegible] where the reader finds this: "SERJEANT ... translit 'wild cow' (Arabic [illegible], 'taureau')." [illegible] Serjeant's translation, the parenthesis "(Arabic [illegible], 'taureau')" must be his interpretation of

Serjeant's argument or his own explanation of Serjeant's [illegible] is wrong. Serjeant does not refer to Ar [illegible]. Serjeant's testimony is clear: "[illegible] of Arabic [illegible] to a gazelle and a [illegible] (p. [illegible]) and

"[illegible]

But, Ar [illegible] is the feminine of [illegible] (25); and

Ar [illegible] means "gazelle" (25); and

[illegible]ahwaru means "having eyes characterized by the [illegible] term [illegible]" and is applied to man as well as to women. [illegible] whiteness of the white of the eye and [illegible] the black thereof ... or the eye and [illegible] appears) of the eye, as if in the eyes of women ... and of bull and cows" (26).

Once again, Serjeant's argumenting method is revolting: a feminine adjective [illegible] a physical characteristic of a female is taken as the meaning of a [illegible], and he takes for granted – of course – that a [illegible] is feminine. [illegible]'s (p. [illegible]) commentary on [illegible], and the [illegible] as première année" and [illegible] or "[illegible]" [illegible] dictionnaire des parlers arabes de Syrie, [illegible] et [illegible] (Dictionnaire arabe-français de A. Barthélemy), Paris, [illegible], p. [illegible].

[illegible] = J.-M. Breton et al. and Ja 949).

The preceding study of Pirenne's, Beeston's, [illegible] and Serjeant's theories on Ja 949 illustrates also the argumenting method of J.-M. Breton (27) in his summary of "RES 4915" which should be corrected to [illegible] 1.2 = Ja [illegible], where he reads "Sydnm" (p. 184) which should be corrected to [illegible].

According to Breton, the text would mean that "Yada'il Bayyin, roi de Ḥaḍramawt 'reconstruit le temple en pierre, pose un toit et un dallage dans Ṣor lors de leur (le temple et le château) effondrement à cause d'un tremblement de terre'" (p. 184).

The grammatical sequence and the meaning of the first third of 1.2 is all mixed [illegible], the expression bmdln is left out, and there is no mention of a "temple" in the text. The author concludes his summary by adding that "et fait in sacrifice à cette occasion." Here again, the author repeats the major error of [illegible] to kill [illegible] to sacrifice. Finally, the author adds this curious statement: "Le contexte [illegible] ne font que confirmer cette lecture (cf. supra)." "Cette lecture" undoubtedly refers to his so-called translation and interpretation of the text. But, the only element of his translation which might be confirmed by "de nombreux indices" is his mention of an earthquake the effects of which are described on pp. 173-174.

However, one statement, viz. "le bâtiment B – au moins – a résisté à un terrible tremblement de terre dont les traces sont encore parfaitement visibles" (p. 173), raises a disturbing question.

These effects are visible in building A, not in building B. But, this building is much sturdier and robuster than building B, and the two buildings are slightly imbricated. How is it possible that the weakest building B would have withstood unshaken and unperturbed "un violent [my underlining] tremblement de terre" while the strongest continuous building A would have greatly suffered even to the extent that "sous le choc, certaines bases de piliers du portique ont été brisées en deux et se sont rétressées de part et d'autre des poteaux, ces derniers poinçonnant" (pp. [illegible])?

The building complex analyzed in the paper is presented as a "monument vraisemblablement comme le château royal" (p. 163) or "'château royal'" (p. 163) or simply "'château'" (pl. 1) or "château" (p. 163 and pl. 2) or "palais" (pp. 174-177). In a more detailed manner, it is said that "cet ensemble monumental peut, à juste titre semble-t-il, être assimilé au château royal de Šar des inscriptions" (p. [illegible]); "il convient de replacer le noyau principal de la 'demeure royale', les aménagements premiers du château" (p. 171) in building A; summarily, "aucun argument ne permet .. d'affirmer ou d'infirmer l'identification proposée... Provisoirement, tenons donc pour plausible cette identification du château Šar" (p. 178).

Yet, the main difficulty against the preceding identification of the building complex with the royal palace may be presented as follows:

(1) It lacks of any special individual defense; the buildings do not even look like strongholds at all with two open undefended entries, 1.50 m wide each (p. 172);

(2) Its vulnerability is further enhanced by the proximity of a gate (about 12 m inbetween) and of the western wall (as close as 7 m);

(3) the gate, which is characterized as being "la porte principale" (p. 164), appears very weak if compared with the main gate of Šumbura (28) and even weaker than the South Gate of Timna'.

Summarily, it is difficult to see in that complex the most important building of the city, that which should be most secured by strong defenses and certainly impervious to even the bold attack of any raid. – Note also that on p. 164, the title of J. Pirenne's paper, already incomplete in note 31, is further abbreviated and partially distorted in note 36.

7 – Pirenne's basic argument.

Pirenne's decisive argument in her theory apparently is this:

"Mais ce qui n'a pas été signalé et qui est primordial, c'est qu'un [illegible] mondi flanque le bastion, et que son bord supérieur arrive [illegible] bas du mur du « fortin », comme si l'eau avait pu couler [illegible] dans le bassin. Et ce bassin-là est ancien" (p. [illegible]).

But the fact referred to by her "n'a pas été signalé" is erroneous. Indeed (p. 2 [illegible]) states that "the south half of the east side of the boulder serves as the back wall to an enclosure."

What is so primordial about such a fact? Is it not normal for a builder to use one side of the boulder to build an enclosure if he wanted to build it there? – Of course, that enclosure is ancient. But, the most crucial question has remained [illegible]. Let here again, the most fundamental fact which Pirenne ignores is that the enclosure wall was built at a later date with stones from the [illegible] because they are reused in its masonry. (a) As stated by [illegible] (p. [illegible]), "part of the text [= Ja 919] was covered by the west extremity of the north wall of the enclosure" and

"I had to remove enough cement from the narrow interstice between the northern edge of the second boulder and the south side of the back boulder to make sure that I had the entire text of Ja 962."

I simply cannot understand how Pirenne could ignore such an important information.

8 – Pirenne's conclusion.

After wasting almost two pages explaining her inarrative theory, Pirenne shouts her victory-cry by stating that: "nous aurons donc [in these texts] ... des attestations de ... pratiques magico-religieuses pour obtenir la venue de la pluie" (p. 173) or

"[illegible] mon interprétation, pour accomplir une marche rituelle et faire une [illegible]ation (magique) de noms, en vue de faire venir l'eau." (p. 184).

1 – To see in the mhfd of ʾAwwām a "condensateur de rosée" is a wild nonsense. Of course, the dew, when it falls, moistens everything on the ground and drops of water may normally result from the dew accumulation; to [illegible] on a chilly and windy predawn objects left outside during the night may be a downright glacial experience. As it is well-known, that dew is the only humidity any wild animals can find. But, in spite of the examples given by Pirenne (p. [illegible] (29), there is a world of difference between the preceding natural phenomenon, which may occasionally be impressive, and the feeding of a basin with water because the dew evaporates as soon as the sun starts shining and, if by an extraordinary chance, the dew had formed a thin trickle of water (I have never read or heard of such a case), that too would never last very long in the day's heat. If such is the case, who would waste his time building a "condensateur de rosée" which

would practically collect nothing at all during the period of the year when he may expect the dew?

Only a religious fanatic would see in the texts some "pratiques magico-religieuses." Furthermore, she completely forgets that her pp. 159-220 deal with "Hosée et Arabie du Sud" and her p. 175 is introduced by "Recupérateurs de Hosée en Arabie du Sud;" and not at all of ... rain. Moreover, JaUT states (p. 13) that "the small enclosure ... is posterior to the historical period during which the al-ʿUqlah texts were engraved: it was built with stones that fell down from the top building, and the west extremity of its north wall was still, at the time of my arrival, covering most of Ja 919."

The preceding archaeological fact also provides another example of Pirenne's distorting argumenting period. On the one hand, she endorses my previous testimony as "cette observation utile" (p. 184). On the other hand, she speaks of "son réaménagement" ... without the slightest proof. But, she needs that imaginary construction very badly to state that

> [illegible] ment en [illegible] l'hypothèse [illegible] est le terme technique [illegible] son usage initial" (p. 185).

2 – The preceding statement is another proof that her theory rests upon her distortion of the material, both epigraphical and archaeological. Her chronology rests solely on this: "là [= in Ja 949 of yd(ʾ)l/byn] il n'est plus parlé de mahfid mais de ʾandil" (p. 185).

The truth of the matter is that mhfd is still attested in Ja 957/4, another text engraved during the reign of the same king yd(ʾ)l/byn. In fact, the word mhfd is also mentioned in the texts of the successive reigns of yd(ʾ)l/byn's two sons, viz. Ja 968/3-4 of ʾlryn [illegible], and Ja 996/3 of yd(ʾ)b/ʾyln. This prove that the mhfd was built a f t e r sydmn the collapse mentioned in Ja 949/2, and those three successive reigns are posterior to that of ʾlʿd/ylʿ as demonstrated by JaUT, pp. 13-14. That the mhfd was built by yd(ʾ)l/byn is proven by the fact that, during the reign of his predecessor ʾlʿd/ylʿ, not a single text has the word mhfd; all these texts have [illegible] (Ja [illegible], [illegible], [illegible], [illegible], [illegible] and 028/6-7). It is, thus evident that Pirenne's theory, viz. "al-ʿUqla était, dans son état originel, un *mahfid*" (p. [illegible]) and

> "[illegible] par la fouille) ou l [illegible] opérant et qu'on a abandonné son u[illegible]" (p. [illegible])

is precisely the opposite shown by the texts: le mhfd did not exist at the time of

[illegible] which caused sydmn the collapse of the building. [illegible] cannot be any "réaménagement" of a thing ... that did not exist.

3 – Since "the small enclosure" was built up with stones from a building located above the rock, it is obvious that it was built after the reigns of those three kings mentioned in the texts, and after the upper building had been abandoned because it was no longer in use. JaUT (p.3) suggests that the small enclosure was a jail because of "Ar ʿuqlah means 'bond, shackle', and 'jail'" (p. 3) on the basis of LaAEL, PrLAL, etc. Pirenne's verdict is that "le point de vue de la vraisemblance archeologique, l'hypothese se passe de commentaire" (p. 184) apparently because, blinded by her theory, she is unable to find any.

The first meaning of Ar ʿuqlah given above does obviously not fit our dream, so she had to find something more appropriate. She writes that "al-Hamdani [illegible] ainsi : « espace où, en quelque point qu'on [illegible] de trouver de l'eau [31]. » and her note 31 reads as follows:

> "31. al Hamdani, [illegible]

[illegible], the texts do not speak of digging into the sand; they speak of a building on a boulder. My "commentaire" on her statement is fortright: her statement is another clear example showing how Pirenne voluntarily distorts the written words of the authors. I say voluntarily because the writings of those authors are so evident, so simple that nobody in his right mind can misunderstand them. The reason of Pirenne's imposture also is simple and evident: she wanted to back up her theory with al-Hamdani's authority. In fact, the chain of authors suggested by her statement is grossly inaccurate since Hamdani is not involved, as shown by the following schema:

Pirenne	In fact
al-Hamdani	Carette
↓	↓
Dozy	Dozy
↓	↓
Porrer	Porrer

The facts are as follows. L. Porrer mentions that: "al-ʾUqla – der ʿUqla[15] der Ḥaḍrir" (33). That is all that al-Hamdani says. After giving H. Glaser's identification of that ʿUqlah "westlich des Ǧ. Barat" (south of Saʿdat in North-Yemen), Porrer's note 15 (34) adds this information: "Zur Bedeutung: Dozy (Supplément aux dictionnaires arabes): Ba[illegible] où, en quelque point qu'on déblaye le sable, on est assuré de trouver de l'eau." And R. Dozy (32) refers his translation to "Carette, Déc. '24," viz. Carette, "Recherches sur la géographie et le commerce de l'Algérie méridionale. Paris, 1844 (t. II de l'Exploration de l'Algérie)" (35). Therefore, Pirenne presses the meaning of the Algerian Ar dialect to the first meaning of classical Ar without any justification.

[illegible] of her erroneous historical sequence, [illegible]

[illegible] dont on a retrouvé le podium [illegible] et enchâssé sous le ciment [illegible] de pluie." (p. 185)

[illegible] of an idol comes from her erroneous translation of byt (cf. [illegible] above, [illegible]). Furthermore, what she calls a "podium," who revealed to [illegible] that it was for an idol as if it were impossible that that block could not have supported the king's statue or bust.

[illegible] of Pl. XXII does not show any trace of masonry on the side of the boulder above the enclosure; in fact, there is none and the so-called correction did not exist and, therefore, could not have been hidden by ce-ment.

[illegible] were it the case, the enclosure was on the wrong side of the boulder because the rock partly overhangs the enclosure. Were it destined to catch rain, it would have been very easy to rebuild it on another side of the boulder.

Moreover, JaWT states that "these facts [cf. my quotation above] which [illegible] could not have missed, did not refrain him from stating that the enclosure 'was presumably intended for watering the camels of the garrison', [] it is not easy to visualize camels drinking across the high wall of the enclosure" (p. [illegible]). According to B. Doe (35), "the walls" of the enclosure are "about 1.5 m high" (p. 23). This information gives the medium height and in fact is very deceptive because the reader may think that the height is between, e.g., 1.2 and 1.7 m, and he would have been misled into error because the two extreme points of the wall are much higher. As stated by JaWT, the day of my visit to al-ʿUqlah, on Sunday, January 28, 1962 (p. 1), "the wall" of the enclosure was "from about 3 to 7 feet high above the present level on the north and south, respectively" (p. 2), about 91 cm and 2.13 m. Such an enclosure was not "intended for watering the camels of the garrison," as Philby suggested, because it was built after the reigns of the Ḥaḍr kings who used the boulder. Nor was it intended for watering any camel or any animal because those beasts would have had necks longer than those of giraffes and as flexible as elephants' trunks. Nor was it intended for the human use of drinking water because it would have been against the natives' good common sense to pour their drinking water into an open-air enclosure and to drink it from that basin. Moreover, Doe who does not refer to the publications of Bāfaqīh and Pirenne, who both worked at al-ʿUqlah, also is of the opinion that "at some later

time, Anwad seems to have been used as a water catchment" (p. [illegible]), an idea that comes from Pirenne; thus after the time of the Ḥaḍr kings mentioned in the texts. It is unfortunate that Doe does not indicate either the century he had in mind when he wrote the expression "at some later time" or give the reason or reasons which might justify his interpretation; or indicate who were the people who used that enclosure as "a water catchment;" or what kind of water those people did in fact catch; or, finally, the reason or reasons why those people would have built "a water catchment" in the middle of nowhere?

The truth of the matter is that Pirenne's statement to the effect that

" le monument que nous avons fouillé n'était plus un *maḥfad*, et ne nous donne qu'une idée inadéquate de ce que cela pouvait être."(p. 18[illegible]) is the best proof that, as stated above (p. 54), she "invents what she would like to see." The archaeological interpretation of any monument rests solely on the careful evaluation of all items found during the excavation; therefore, to claim that the monument had a function of which no trace at all remains is to indulge in an irrational thinking contrary to the fundamental principle of archaeology.

5 – Pirenne's final touch of her study is the following paragraph reproduced above, p. 72, center. Of course, there is a relation between the enclosure and the fortress; it is the boulder itself which backs the first and supports the second. But, her statement is nothing but an obvious vicious circle because what she considers as her final reason, "puisque ... initial," is precisely what she should have proven. But, instead of proving it, she uses it as her jumping-off place to, or her reason for, her understanding, which is a misrepresentation of the material relation between the fortress and the enclosure.

6 – Another characteristic of Pirenne's method is, as stated above (p. 54), that she "closes her eyes to what she does not wish to see." There is one text of the al-ʿUqlah collection which she was forced to ignore in order to formulate her dreamy theory. Yet, that text, she saw it herself during her work at al-ʿUqlah; cf. her own testimony: "en copiant les inscriptions nouvelles (et déjà publiées) qui couvrent le rocher" (p. 184). Therefore, Pirenne's attitude is deliberate. The text, Ja 973, is engraved on the west side of the boulder ʾAnwadum and reads as follows:

ʾdnm/bn/kb	1	ʾAdnum, son of Ku-
yrm/hwl/mh	2	bayrum, was in charge of the
yhn/bʾnwd[m]	3	water-supply in ʾAnwad[um] (cf. JaWT, p. [illegible]).

What could have been ʾAdnum's job had Pirenne's dream been a reality? To scrape

[illegible] of dew? To distribute tickets [illegible] water-supply along with them? [illegible] traffic cop to make sure that everything went smoothly about [illegible] It to have been doing? In fact, ʾAjmun was in charge of the water detail, viz. was his job to provide the royal party with the necessary water-supply for the [illegible] of the trip.

[illegible] to know from where the water was brought to al-[illegible] [illegible] of any well either in the neighborhood [illegible] Firenne endorses this testimony (p. [illegible]). Also paragraph [illegible]) locates "al-[illegible]" [illegible] However, there is no proof that those [illegible] are all more manifestly from the period of the [illegible] doubtful whether archaeology will [illegible] In the end hand, in the hypothesis that they [illegible] ʾAnwaʿam, it would be manifestly ridiculous for [illegible] to build a "condensateur de rosée," as Firenne [illegible] would be practically useless, since there was plenty of [illegible] ʾAjmun's job was to bring water from those wells for [illegible] On the other hand, if those wells had not yet been dug before [illegible] ʾAnwaʿam, it would still be no less ridiculous for [illegible] that kind of useless building dreamed by Firenne. Then, it was [illegible] water from Lubent.

I - The ruins of al-[illegible].

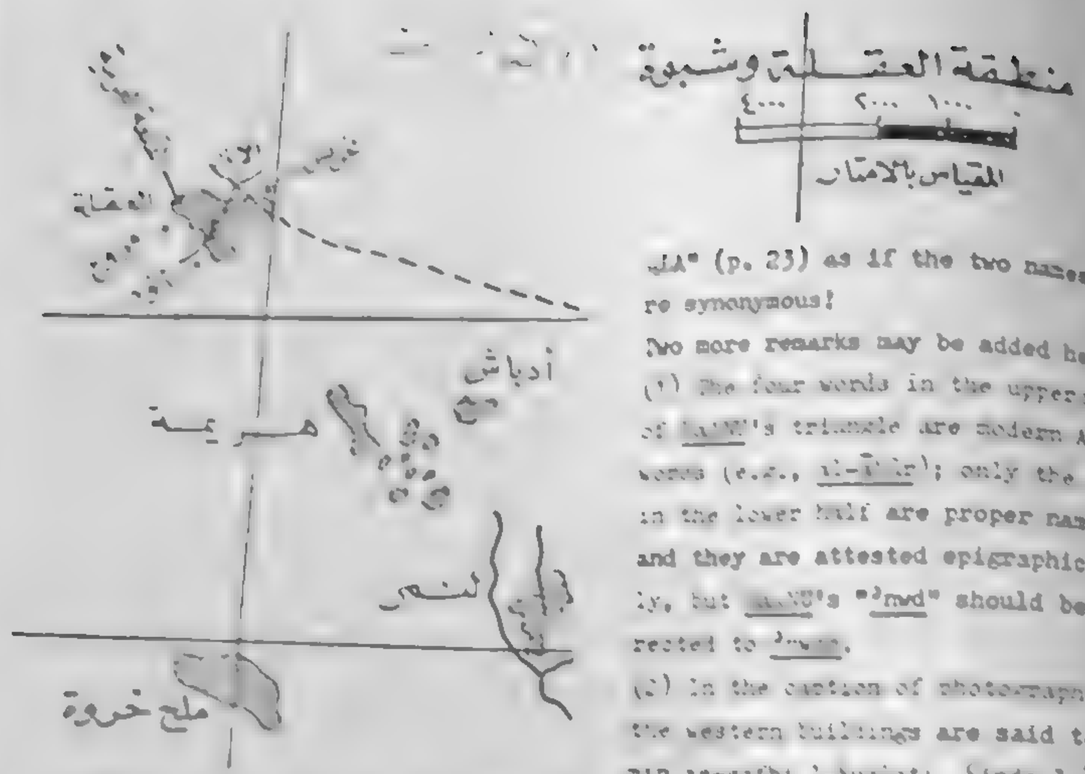
[illegible] - The complex of al-ʿUqlah is a cluster of four imposing [illegible] in the middle of a wide plain. There are other small outcrops in the sur- [illegible] hills nearby, but, according to the explicit testi- [illegible] travel companion, all of them were nameless and not understood [illegible] among my travel companions was the commanding offi- [illegible] post of al-Nasr and two of his soldiers. These three military [illegible] needless to say, knew well the topography of the region they [illegible] every [illegible] in order to keep track of all travelers, isolated or in groups, [illegible] their destination or origin. When I was there, Friday, January 2[illegible], [illegible] was so tense that Mr. [illegible], the political officer [illegible] observed one of the soldiers to be at my side constantly and four o- [illegible] there to stand guard around the compound. [illegible] there in three hours to co- [illegible] 27 minutes from al-Nasr to

[illegible]ah. I worked as fast as possible to [illegible] reliable from the ground, not [illegible] leave the camelot and to [illegible] the main [illegible] feet target.

2 - According to [illegible]'s map (cf. below), the ruins of al-[illegible] would cover an area represented by an upside-down [illegible] triangle is filled with [illegible] about 1.5 x 1 km. It would be noted first that the triangle [illegible] a hatching identical to that which the [illegible] uses to represent a mountain or a [illegible] of., e.g., ʾAdbas and Huraymat, thus giving the erroneous impression that [illegible] whole site is a single unit. Furthermore, the line [illegible] straight, practically [illegible] series of [illegible] as it [illegible] the contours of a mountain. [illegible] is the reason for not [illegible] are located about [illegible] north of a [illegible] km north of ʾAnwaʿam. Finally, [illegible] extent of the [illegible] as well as his appellation of the [illegible] west of the cluster of [illegible] al-ʿUqlah were untrue in 1962. There is little doubt, in my [illegible] that the [illegible] of the cluster was extended so as to include the [illegible] which are relatively close to each other. But, it is difficult to admit that such an initiative be taken by local bedouins. I should also add that my fieldwork notes that the main boulder ʾAnwaʿam "has never [illegible] and in this regard [illegible] "poisinants." Yet, Bakhu's map places his hill "[illegible]" 1 km northwest of ʾAnwaʿam. Furthermore, Ryckmans speaks of

> au pied d'un cône volcanique de [illegible] un piton rocheux appelé al-ʿUqla (Baragon 1967 [illegible] Journal [illegible] 2. [illegible] tourent)" (p. 271).

Ryckmans inaccurately uses the word "piton" to characterize a more or less cubic boulder with a flat top. It is interesting to note that it is the very same word "piton" which is also used by C. Robin when referring to the boulder (36). "Piton" is by definition the peak of a high mountain! Furthermore, Philby's text describes the rocky elevation north of ʾAnwaʿam as "the hill" (p. 234, ll. 1 and 4) and "the main hill" (same page, last line). Yet, although referring exclusively to Philby's book, that "hill" becomes "un cône volcanique" in Ryckmans' jargon. The [illegible] of Ryckmans' statement is taken care of in the preceding introduction. However, Doe also calls the main hill "Jabal al-ʿUqla (p. [illegible])", a name which did not exist in 1962. Doe goes even as far as to entitle his paper "[illegible], Jabal al-ʿU-



JA" (p. 23) as if the two names were synonymous!

Two more remarks may be added here.

(1) The four words in the upper half of BaANU's triangle are modern Ar words (e.g., al-ʾbkr); only the two in the lower half are proper names and they are attested epigraphically, but BaANU's "ʾmwd" should be corrected to ʾmwm.

(2) In the caption of photograph 12, the western buildings are said to be min as-saiḥ l-ʿuqlat: ʿinda l-ābāri l-qadīmati at the foot of al-ʿuqlat near the ancient wells. Yet, those buildings, under the name of al-qalʿat al-ġarbīyat the western fortress, are located on the map about 700 m to the southwest of those ancient wells!

J – The inscriptions of al-ʿUqlah and vicinity.

1 – It is well-known that JaUT published the inscriptions which I recorded at al-ʿUqlah, viz. [illegible] entries, Ja [illegible] – [illegible] to [illegible].

2 – Bāfaqīh's epigraphical work.

4 – General remarks.

(1) Beside BaANU's six errors in the transliteration of Ja 949, there are 22 (forty-two) more in his transcription of the other texts, and 1.4 of Ja 921, 1.1 of Ja [illegible] and 1.1 of Ja [illegible] are not indicated as such.

(2) The worst error is Bāfaqīh's substitution of "[illegible]" instead of ḫyln in Ja 997/4; cf. the photograph of the text in JaUT, [illegible].

(3) Bāfaqīh's transliteration of the texts in Ar letters was not made from his own copies of the originals; it is a mere transliteration of JaUT's transcriptions in Ar letters. Ja [illegible]' proves the case.

In [illegible] (p. 45), the letter r was forgotten in JaUT's [illegible] as accounted for in the translation. The very same [illegible] BaANU's text on p. 64.

(4) [illegible] indicates that [illegible] read as a dextrograde text (p. 72), instead of sinistrograde as [illegible] indeed, in Ja 916, 946, 974, 975 and 1001, the word divider [illegible] for the name or the initial. However, the ductus is more [illegible] of the word divider; therefore, JaUT's interpretation is [illegible] sinistrograde ductus of two letters, ly, contrasting with [illegible] they are [illegible] 1.

(5) [illegible] brought to light some texts which he found in three different locations on the [illegible] BaANU 1–6 (pp. 77–81). Those texts are [illegible] itself to the number of "37," which is JaUT's number. [illegible] "the inscriptions on the main boulder ..., and on the nearby [illegible]," however, Joe ignores J. Ryckmans' mention of one [illegible] of those texts, BaANU 1 (cf. below).

(6) It is deplorable that, when he was [illegible] at al-ʿUqlah, Pirenne did not gather a good photographic documentation of all those new inscriptions to supplement BaANU's poor publication which contains only three more than mediocre photographs.

b – BaANU 1: BaANU places the text (cf. photograph 7) on the northern section of a boulder (cf. photographs 6 and 9) at about [illegible] above ground level (p. 79). The text may be read as follows:

1 yd(ʿ)l/byn/alk/ḥḍrmt/
2 bn/rʾbʾl/syr/ʾs/
3 gmdln/mrwḥ/hslqb

1 Yadaʿʾil Bayyin, king of Ḥaḍramawt,
2 son of Raʾabʾil, went to
3 the boulder Marwaḥ in order to give titles.

For the transliteration, cf. BaANU, p. 39, where, however, bn is placed at the end of l.1. The correct contents of the lines, however, are maintained in the translation (p. 77). J. Ryckmans' transliteration erroneously has "ṣ" instead of s in syr, and fails to refer to BaANU's p.39 or 77; his erroneous "ṣyr" may be explained by his obsession of one of his favorite thesis, the so-called ritual hunt, – syr and hslqb: already five and four times, respectively, in the al-ʿUqlah collection (cf. JaUT, p. 72A).

c – BaANU 2: BaANU found the text halfway between the [illegible] text and the ground floor (p. 79). There unfortunately is neither [illegible] nor a photograph in the edition. — The editor reads "mrbhm" but adds "possibly mrbhm (see what is above)." The first reading gives a very difficult Hadr name; and "what is above" is mrbhm in Ja 991/1 = BaANU, p. 74. The name is mrbhm Marbahum.

d – BaANU 3: according to BaANU (p. 79), this name is at the bottom of the same side of the mrwh boulder and somewhat to the left of the preceding name. — The editor reads "[illegible]" which becomes in Ar "mtrm ʾav[illegible]ym;" the absence of vowels prevents the reader to know precisely how the editor vocalizes the two names. — mtrm Matrum. – The root mtn is attested in the composite place name qrʿmtn of CIH 342/8-9; cf. also the Saf personal name mtn, e.g., in CIS 4991.

e – BaANU 4: BaANU declares that this name is well [illegible] "[illegible]ati l-[illegible]lyati li-ṣahrati marwah" (p. 79). I suggest correcting الحيرية, which makes no sense, to الجنوبية; thus, the phrase means on the southern side [of the hill which he calls "Jabal al-ʿUqlah] toward the boulder marwah. — mʿdkrb is read by the editor who renders it in Ar as "mʿdykrb." The "y" is incorrect no matter how the editor analyzes the name, either "mʿd + ykrb" or "mʿdy + krb." It is Maʿadkarib. — The editor starts his commentary as follows: "[illegible]" (2), and note 2 refers to photograph 14. But this photograph represents the graffiti BaANU 5. The balance of the commentary (pp. 77-78) mentions the existence of letters obliterated below the name itself, graffiti nearby, and more writing on top of the same hill.

f – BaANU 5: the edition of the texts (p. 80) does not give any detail of any kind on the inscriptions; the reader has to look through the photographs to find that they are reproduced on photograph 14. The caption of that photograph indicates that the graffiti, maḫrabaš, are found "min šamāli l-ʿuqlati." However, they are located east, not "north," of "al-ʿuqlat" on his map. — The editor reads the texts as follows:

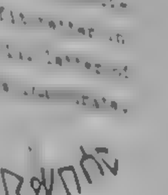
(a) [illegible] (The hand corrections are by the author)

(→) م ح ع ص = م ح خ ص

The editor's reading of the texts indicates that the photograph is printed upside-down in the booklet. Although the poor quality of the photograph does not make it difficult to determine which side is up, that the photograph is printed upside-

[illegible] is adopted because the editor saw the [illegible] as a strange novelty: he transliterates the upper line from [illegible] (since there is no arrow to point to the other direction) [illegible] reading the letters in the opposite direction, viz. from [illegible] "[illegible]" (his transliteration) to [illegible] "[illegible]" (his translation).

It should be noted that the only two letters the ductus of which indicates the direction of the line, his "l" and m, are dextrograde although the [illegible] are retrograde. Moreover, the editor considers the [illegible] as a single [illegible] and of two names although both the palaeography and the letter [illegible] are different in each case. In addition, the ductus of the two r's would fit better in a dextrograde line. Finally, the editor's decipherment of the [illegible] letters of the upper line and of the two central letters of the lower line is [illegible]. If the photograph is to be read as it is printed, text a is sesentrograde but texts b and c are upside-down and, seen from the engraver's view point, dextrograde. If the photograph is printed upside-down as read by the editor, the three texts are dextrograde. Regardless of the actual position of the texts, their reading and interpretation remain the same.



(a) tracing of BaANU, photograph 14 upside-down)

Text a: in the upper left corner: ⟶ʿzzm ʿAzīzum. – Cf., e.g., Ja 2922 f/1.

Text b: immediately to the right of the preceding name: ⟶yhbr Yuhabir. – Cf. the Sab personal name bar, e.g., in Ja 2194m.

Text c: below the preceding name: ⟶sdym Ṣudaym. – Cf. the Sab family/clan name sddm in RES 4761/1.

g – BaANU 6 (pp. 80-81) is a boustrophedon engraved on a stone the surface of which is still rough, found in the western building atop his "Jabal al-ʿUqlah;" cf. photograph 10 which is very poor and extremely difficult to read. — The editor's reading is as follows:

(1) [illegible]

[illegible]

= [illegible] آل بيت ملك حضرموت (1)

[illegible]

[illegible]t, the photograph 6 represents the boulder mrwh upon which BaANU 1 is engraved. According to its caption, photograph 10 shows the rock bearing the main text of

the western building. The two kings called yuʿ[illegible]l/byn/mlk/ḥḍrmwt of BaANU 1 and 2 are not identical because of the boustrophedon ductus of the letter text. — The photograph does not show the extreme left letter of both ll.1 and 2; mt of l.2 is below /h of l.1: the next word divider is below the left vertical staff of k of mlk (l.1); then follows m below the space between l and k of mlk (l.1); and below the space between m and l of the same mlk there is a V occupying the upper half of the letter height; thus t. To the right of that V and in the vertical axis of both m of the same mlk and the word divider to the right of mlk, there is what looks like the upper section of two l's. Then, the verb mltll, could be read and that verb is followed by the verb ṣll in the two royal texts Ja 988/3-4 and 996/3-4. — The title of the royal text should normally be followed by the mention of the king's father which, in the present case, would be another Ḥaḍramawt king. Such an hypothesis would demand that the left-hand section of the inscription be upon another stone or the stone itself if it has been broken off. Furthermore, the reading of the remainder of l.2 and the whole l.3 is not possible on the photograph. On the basis of the preceding remarks, an hypothetical reading of the inscription based on both Ja 988 and 996 may be presented as follows:

1 ← [....nb/tmrḍ]ḥ/klm/nyb/lʾʿdy

2 → [.../...mlk/ḥḍr]mt/mltll,[/wṣll ...

1 Yasaʿʾil Bayyin, king of Ḥa[ḍramawt, son of ....]

2 [. ..., king of Ḥaḍra]mawt, sojourned day [and night ...

BaANU's publication of the new epigraphical material discovered in the vicinity of al-ʿUqlah by the author himself makes it necessary for a competent scholar to go back to that isolated place, since Pirenne did not care about those texts, completely absorbed, as she was, by the chase of her own dreamy thoughts, in order to gather good photographs of the texts, the museographical information on those inscriptions and their accurate locations.

Notes

(1) Cf. JaMAR, II, pp. 86-88 and tracing on pl. 6, bottom.

(2) Cf. her book La maîtrise de l'eau en Arabie du Sud antique. Six types de monuments techniques, Paris, 1977, pp. 47-48.

(3) Cf. La paléographie sud-arabe de J. Pirenne, Washington, 1957.

(4) Cf., e.g., JaMAR, IV, pp. 186-194.

(5) Cf. l.c., IX, p. 103. (6) Cf. [illegible], 27 (1982), pp. 101-108.

(7) Cf. JaMAR, XIV, p. 82. (8) Cf. l.c., p. 79. (9) London, 1946.

(10) Cf. PSAS, 12 (1982), pp. 7-13.

(11) Cf. M. Amin, Pilgrimage to Mecca, London, 1978, p. 21.

(12) Cf. my review of this dictionary, cf. JaMAR, VII, pp. [illegible], and especially pp. 78-132.

(13) Cf. l.c., p. 80. (14) Cf. l.c., pp. [illegible] and [illegible].

(15) Cf. l.c., pp. 80 and 105. (16) Cf. Le Muséon, 69 (1956), p. 101.

(17) Cf. LaAEL, p. 1914B.

(18) Cf. also A.S. Tritton's objection based on a secondary aspect of the action dth in BSOAS, 10 (1940), pp. 514-515.

(19) After listing BaANU in his note 362 (p. 116), [illegible] writes that

> "This does not seem to be a [illegible] of [illegible] unless, possibly, it has alternative readings."

It may safely be said that Serjeant's knowledge of Ar does not authorize him to judge the possibility of "alternative readings" in SA.

(20) Cf. LaAEL, p. 1785B. (21) Cf. l.c., p. 3300.

(22) Cf. JaMAR, XIV, pp. 80-89. (23) Cf. Le Muséon, 61 (1948), p. 130 and note [illegible].

(24) Cf. LaAEL, p. 666C. (25) Cf. DoSDA, I, p. 532A.

(26) Cf. LaAEL, p. 666A. (27) Cf. Raydan, 4 [1981] 1982, p. [illegible].

(28) Cf. F.P. Albright, The American Archaeological Expedition in Dhofar, Oman, 1952-1953, Washington, 1982, pp. 15-19 and pl. 4-5.

(29) In her reference (p. 164, note 4) to Cheesman's book entitled In Unknown Arabia, correct "B," Cheesman's initial, to "R.E.," and "p. 235" to "pp. 235-236."

(30) Cf. Südarabien nach al-Hamdānī's 'Beschreibung der arabischen Halbinsel', Leipzig, 1942, p. 116. (31) Cf. l.c., pp. 16-17.

(32) Cf. DoSDA, II, p. 155B. (33) Cf. l.c., I, p. XXA.

(34) Cf. Sheba's Daughters, London, 1939, p. 315.

(35) Cf. PSAS, 12 (1982), pp. 23-25. In his note 1 (p. 25), Doe claims that Philby's book deals with al-ʿUqlah in pp. "313-9." Correct "9" to "6."

(36) Cf. PSAS, 16 (1986), p. 181. (37) Cf. Le Muséon, 87 (1974), p. 521.

V – Remarks on V.A. Clark's publication of seven new Safaitic inscriptions.

A – Introduction.

1 – The first two limestones with one text each come from the vicinity of Sakâkah, a city located in the northwestern section of Saudi Arabia and whose coordinates are "29°59'N – [illegible]" (cf. Gazetteer – Saudi Arabia, Washington, 1978, p. 2905). The two remaining basalt stones originate "within the perimeter of the airfield at [illegible] in Jordan" (cf. CNSI, p. 14); this city is located about 83 km [illegible] of [illegible] and its coordinates are "31°50'N – 36° [illegible]" (cf. Gazetteer – Jordan, Washington, 1971, p. [illegible]).

2 – The five and 1/5 pages of CNSI are taken up here as another example showing how pitifully Saf is actually being mistreated not only by unsound or erroneous or unproved statements but also by the avowed myopia of authors who take their own nearsightedness as the supreme and final yardstick of reading. The following notes which could easily have been expanded, were limited to the strictest minimum. How, then, could any reader expect any extensive publication be taken up in the same manner without the writer being forced to devote to it a very large amount of time which can be devoted much more fruitfully to an original research?

3 – The photographs of the stones are clear with the exception of that of the second stone from Azraq (cf. pl. 2b) which is very gray. Furthermore, the facsimiles of the inscriptions, although close enough to the originals, do not in general reproduce faithfully the details of the letters; here, follow four examples.

a – In CNSI 2 (cf. the facsimile on p. 15a, and photograph on pl. 1a), the drawing of l of slm has incorporated an almost vertical narrow crack on the stone located below the letter itself; thus making the letter almost twice as long as it actually is.

b – The drawing of y of ʾbyn of the same text misrepresents the original: the tracing of the circular loop is too wide, and the

straight shaft became a slight curve.

c – The tracing of n of the same [illegible] shows as to the left in the horizontal axis of the lower half of the circle of l. The letter actually is in the axis of the letter height which crosses the preceding [illegible] immediately below its upper appendix.

d – In one case, the drawing so mutilates the letter that its value is changed. In CNSI 4 (cf. facsimile on p. 15a, and photograph on pl. 2a), k of mskn (p. 14) is clear on the photograph, but the characteristical element, a long line aslant to the right, almost parallel to [illegible] of CNSI 5, and appended to the center of the left section of the letter, is missing on the facsimile; thus, the letter of the facsimile is [illegible]."

4 – The facsimiles of CNSI 1 and 2 are printed on p. [illegible] (bottom) and 15a (top), respectively, instead of on p. [illegible]. The photographs are also reproduced on pl. 1 according to the same supposition, viz. CNSI 1 at the bottom and CNSI 2 at the top. The captions of the photographs, however, were given according to the normal location which the photographs [illegible] but have not; consequently, the two captions must be interchanged, viz. "1" printed below the upper photograph must be corrected to "Ali;" and "[illegible]" below the lower photograph must be corrected to "Ai."

5 – Although the seven new texts do not present any special difficulty, many statements made by the editor must be corrected.

B – CNSI 1 (pp. 14, 16, facsimile on p. [illegible], and photograph on pl. [illegible]).

1 – Preliminary remark. – The second paragraph of the commentary is marred with two printing errors in the personal names, viz. "[illegible]" (with the correct spelling three lines above) and "[illegible]," nine and three lines from the bottom, respectively.

2 – Clark's opinion on ʾhl.

a – The editor endorses the opinion suggested by Jaussen, VIII, p. 14, on the twofold meaning of ʾhl as tribe and family, and applies it to the end of the present text wtšwq ʾl ddh wʾl ʾhl, which he translates as follows: "and he was filled with longing for his paternal uncle and for his family "(p. 14).

However, Clark does not justify his choice of the meaning here and in any of the other texts of his paper. The study of the nouns expressing a family relationship (cf. below, the appendix) suggests that both ʾb and dd were the two [illegible]

portant persons in the familial hierarchy. The absence of ʾb in the present pericope suggests that it had become the head of the author's family after the [illegible] death of his ʿt whom he might not have well known or known at all.

b - More than half of Clark's commentary is devoted to his study of ʾhl in the Saf material, and the reader is given many new examples of the editor's amazing reasoning method. According to him, the word ʾhl is

> " [illegible] CIS 1871, 2192, 2297, 2318, WH 135, [illegible] and the Thamudic text WR 48a may be added [illegible] 2192, 2297 and 2318 the meaning could be either "tribe" or "family" but in all other cases "family" seems to be the [illegible] " (p. 16).

These statements are followed by the editor's study of CIS 1871, WH 135, HaCH 132, [illegible] and his "Thamudic [illegible]." The following remarks are in order.

(1) Clark's list remains incomplete, viz. he fails to mention Wlim Saf 2 (cf. F.V. Winnett, in [illegible], 31 [1971], p. 452, facsimile on pl. 6, no. 20). The central pericope of the text is whrs ʿl ʾhlh (ʿl instead of the edition "rl;" cf. [illegible], VII, p. 134, note 82) and he was on the lookout for his family. It does not seem out of place to repeat here that JaSICA (1971) noted that the pericope hrs ʿl "is a characteristic of the southern Safaitic group" (p. 44).

(2) CIS 1871 - The pericope involved is wʿyd ʾhlh bhbs which CIS translates "Et festum celebravit familia eius prope Habis" (p. 247). [illegible], VIII, states that the present text "favors translating ʾhl as 'family, relatives' because it would be very difficult to prove that the entire tribe would have gathered at Habs for the festivities" (p. [illegible]). Therefore, Clark is not the author of his interpretation of ʾhl as family in the present text.

(3) CIS 2192, 2297 and 2318 - Clark fails to note that the three texts have in common an almost identical pericope (cf. [illegible], p. 94, note 160), viz.:

sʿt wsq ʾhl khl mhmn in CIS 2192, and
snt wsq ʾhl khl in CIS 2297 and 2318.

In each case, CIS translates ʾhl as "tribus" (pp. 287, 300 and 303, respectively). The three texts come from the same general area, viz. around Zelaf (cf. CIS, p. [illegible]); and this information suggests that they refer to the same event. JaSN translates the pericope as follows: "the year the people of Kahil have gathered

[illegible] because of the ticks" (p. 94, note [illegible]). The [illegible] is disproved by the following [illegible] three texts belongs to ʾhl khl, and due to the close [illegible] texts, the author of CIS 2318, qdm, is most probably the [illegible] of the author of [illegible] 2297, ʾnʿm. It does not seem possible that these three persons would have [illegible] so much attention to an event affecting a single "family" to which they are unrelated so as to characterize a year by that very limited event.

(4) HaCH 1221 the [illegible] pericope read on the basis of the facsimile (cf. HaCH, p. 40, lower left corner, and p. 41) is difficult to understand. ClNSI reads the three sections as follows:

> " *wndm ʿl bn ʿḫḫ msby ḫwlt fnwy fmyt* ʿqy *bnf ʿbḥ*, "he grieved for the son of his brother, a prisoner of HWLT, and he (the prisoner?) was castrated and he died, being carried away into exile (from) his family"." (p. 16).

The first section of the pericope was already read correctly by I. Littmann (cf. [illegible], p. 41) but Clark does not translate the conjunction wj and the second section, *fnwy* he was emasculated, comes from JaSN, p. 56, note 57. Furthermore, Clark fails to explain or justify his question mark after his "prisoner." The only other possible subject of *nwy* would be the author of the text. But, how could he be the subject of the verb since he himself says that *mt* he died? Indeed, [illegible] already pointed out that, according to ClNS, a "man [was] informing the passersby travelers that he is dead in nos. 213 and 278" (p. 16).

Clark's commentary (p. 20, note 5) on his "*zwy trf*" contains two examples [illegible] once more JaSAR's statements according to which Clark's "use of [illegible] is amazing" (p. 17). He writes this:

> " *zwy* - see the Arabic ذوى [illegible]
> [illegible] see Arabic نفى, "to be exiled, driven away" " (p. 20, note 5).

(a) "ذوّى" - The second form of the verb is not listed by PrLAL, II, p. 1008, LaAEL, p. [illegible], Dozy, [illegible], p. [illegible], [illegible] Chertonneau, Dictionnaire arabe-français (langue écrite), Beirut, [illegible], p. [illegible], etc. The first form of dawá (i) means "(branch, twig, herb, leguminous plant) to wither, dry up" (cf. LaAEL, p. 989B). But, if his "ذوّى" is a misprint instead of ذوى, which is the correct parallel, not "ذوى," the second form of ar zawá (i) means "to invest, deck or adorn" (cf. LaAEL, p. 1273B). The first form of zawá (i), which is excluded by the editor's tašdīd, means "to put aside, [illegible], start; to remove from its place" (cf. LaAEL, p. 1273A). Finally, Clark's translation "being carried away" demands a passive *mtl* form; thus, "*mzwy*" should have been [illegible]

instead of "rwy."

(b) How can "nf" be related to Ar "نفى"? Furthermore, the meaning given by Clark to Ar "نفى" is nowhere to be found in the dictionaries listed above under his "rwy." His "نفى" has to be a misprint instead of نُفِّي; cf. Ar nafā (a) "to drive away, expel, banish" (cf. Lane, p. [illegible]). Not only Clark gives the verb a passive meaning instead of the active, but he also indulges in implicitely repeating the theory that w and y as third radical may disappear in the perfect of the 1st verbal form of a defective verb, and this theory was already rejected as "erroneous" in 1971, JaNX, p.[illegible]. In his ignorance of Saf, e.g. Müller recently repeated the same error; cf. Ja [illegible]. Moreover, and Clark extends that theory to the nouns: he should have referred his Saf "nf" to Ar nafy "expulsion, banishment, exile" (cf. LaAAL, p. [illegible]). Moreover, in order to give some meaning to his already fallacious interpretation of his "rwy hrf," Clark invents without even mentioning his initiative in his commentary the removal preposition m- (= mn) from which is not to be found in the text, and to better hide his move, he puts his "from" between parentheses instead of between brackets. Such misuse of the parentheses instead of the brackets is also found in his translation of CIMSI 2 (thrice), 3 (once) and 5 (once); yet he correctly uses the brackets in his reading of Saf WiTh 48a, CIMSI 4, 6 and 7. This is another example of Clark's confusion. Indeed, his interpretation of his "rwy hrf" forced him to invent that removal preposition because without it the third section of the periscope would have to be given an absurd translation since hrf would have to be either the determinative of "hrf" or the subject of the verb "rwy;" then, respectively, "into the exile of his family" or "[he whom] his family had carried away into exile" (for other examples of impossible translations, cf. [illegible], pp. [illegible], and of "absurd translations," cf. my review of siHaI in [illegible], pp. [illegible]). Finally, Clark's translation includes an obvious redundancy: what is the justification of adding "being carried away into exile" since the text already stated that that person was only hwlt prisoner of Hawilat? How could he be a prisoner without having been taken away by his raptors?

(c) Clark's erroneous etymology of the "rwy" and "nf" and his interpretation of the whole periscope implying an inexistent preposition and burdened with unjustified difficulties clearly indicate that the copy cannot be without mistraced letters, and it is the difficulty of giving a reasonable meaning to the existent periscope that prompted JaN (p. 56, note 57) to find a translatable text while disturbing the copy as least as possible

[illegible] this Clark calls "[illegible]" (p. [illegible]) [illegible] indication that the author does not really [illegible] he uses, as already pointed out by [illegible], [illegible], p. 47, [illegible]. [illegible] find in CIMSI's study one valid reason for altering [illegible] the text which reads as follows: "[illegible] has been emasculated and has died, [illegible]" [illegible], note 57).

(5) [illegible] – The periscope reads [illegible] also. JaNX, VIII, notes that "a similar reasoning to [illegible] above] may safely be applied to [illegible] 155 where the [illegible] to grant welcome to ʾhl sln" (p. 15).

[illegible] again, Clark's opinion of ʾhl [illegible] in the present text is not [illegible]. Furthermore, the meaning of qbl(1) was determined by [illegible] (1[illegible]) as [illegible] in JaS 71a). Following into Winnett's footsteps (cf. [illegible], p. [illegible], [illegible] also CIAS, p. 474) translates qbl as "acceptance," as if the two words were synonymous. – Cf. below, the note on qbl(1).

(6) [illegible] – Clark reads the periscope as follows: "[illegible] (h)," "and he was on the look [illegible]" (p. [illegible]). [illegible] ʾhlly in JaSN (p. 56, note 57). In his note 5 (p. 2[illegible]), Clark [illegible] a section of the second half of JaSN's commentary on the possible correction of ʾhly which is clear on the facsimile) to "ʾhl(h)," but he fails to inform his reader that JaSN maintains ʾhly as a personal name. Indeed, there is no reason at all to correct ʾhly because the name ʾhly belongs to a well-attested nominal derivation and does not make any difficulty in the text. Yet, Clark emends it to [illegible] without any justification of any kind although he himself had remarked in the immediately preceding note 5 that "[illegible] provided by the published facsimile [illegible]." This statement is quite true in his case. His correction is a mere speculation because it remains without any material proof; it is also futile because the text makes good sense without it. Therefore, unless a good photograph is released, there is no reason at all to correct the name ʾhly. It is sad, unfortunately, that a good photograph would not convince him because he could also claim that the engraver made a mistake.

(7) The last remaining text is Saf with [illegible] (cf. siReaR, p. 86, facsimile and photograph on pp. [illegible] and [illegible], respectively). Clark's study of the text is yet another good example of the confusion and-

[illegible] of an author who does not understand what he writes.

[illegible] is seen above, [illegible] that "the Thamudic text of Wadi Hajr may be about to" the "series .. [illegible] [illegible] of. above, p. 19, for the text. But, curiously enough, he later [illegible] to declare that the text

"[illegible] [illegible] [illegible] [

dictory statements, viz. that Winnett's facsimile is inaccurate and that "one can do no more than follow Winnett's reading." On the other hand, if he admits that "Winnett's facsimile ... does not accord with the published photograph," he has no foot to stand on to reject another reading based on that photograph. Yet, the reader can see that Winnett himself corrects no less than three letters and eliminates another one which he draws in stippling. The most Clark could have done is to write this: "I can do no more than follow Winnett's reading" and everybody would have understood his avowal of incompetence. Clark's assumption that the last section of the text is "unclear in ... the photograph" comes from the fact that the space occupied by the last third of the text contains many curve and half-shell features some of which are incorporated in both Winnett's facsimile and Clark's reading. Also, the punult letter is much too small compared with the w of the text to be read "w" (cf. both Winnett and Clark), and the crossing bar recorded by Winnett belongs to a long line protruding on both sides of the letter which is ṣ.

c - The preceding remarks on the Saf texts with ṣbl may be summarized as follows:

	CINSI	Jamme
CIS 1671	"family" as in ...	CIS and Jamme: "family"
CIS 2192, 2287, 2316	"either 'tribe' or 'family'	CIS and Jamme: "tribe"
CINSI 1	"family"	"family"
WH 132	"family"	"tribe"
WH 135	"family"	"tribe"
WH 137	"family"	(the word does not exist)
Saf WH 48a	"tribe"	(the word does not exist)
WH Saf 2	(not referred to)	"family"

d - Note on ṣbl(1) (cf. above, p. 89 on WH 135). ṣbl is the last word of JaS 108 (cf. JaSICA, p. 78, and facsimile on p. 623). The name mentioned in the second pericope of the text is ʾtrq ʾAtraq. On the interchange of t for h, ClAS writes this:

" This mistake may have been made by A. Jamme in JaS 108, where we should read where ʾ: hrq, "and he was on the lookout for hrq." Jamme has read the name here as TRQm (p. 82, note 38).

So reads the Ann Arbor 1983 printing. In the original text of the thesis, howe-

ever, the above-reproduced remark is [illegible]

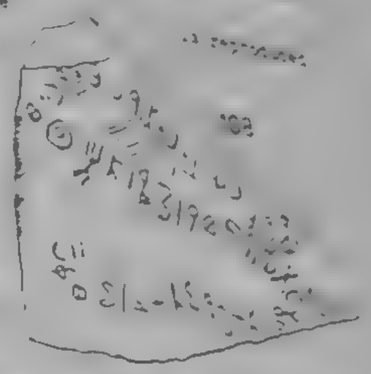
" [illegible]

texts were available this matter could be [illegible]

(1) Here in the [illegible]

does Clark notify his reader that some corrections were made in the [illegible] before the latter was sent to Ann Arbor and why does he not give the complete text of those amended passages? As a matter of fact, the reader [illegible] reason behind each deletion or correction.

(2) Here [illegible] tracing made from my Kodachrome (cf. JaSICA, p. 623): both the sizes and the forms of the two h's of hzn and hrq and the two t's of ʾtrq and lt are clear. However, if by any chance, Clark wishes to labor the slight difference between the two t's, the reader wonders why he should fuss so much about it since his basic reading principle is as follows:



" all of the variant forms listed by [illegible] can be explained as accidents of engraving. " (p. 83, note 51; same text in the thesis).

With such a principle, Clark will of course be able to read everything he wants.

(3) What is the reason behind the [illegible] about photographs? Nowhere does he say that his own photographs which "are [illegible] slide ... was generously provided by the [illegible]" [illegible] are available to ALL scholars for the asking? They were, and still are, I am sure, available to his friends Winnett, Macdonald, etc., as the original photographs by Winnett, Harding, Macdonald, Knauf, etc., are available to the friends of each of them, not to ALL scholars. My stand on that matter has always been that copies of my photographs are available to all scholars but not on a one-way street basis.

C - ClNSI 2 (pp. 16-17, facsimile on p. [illegible], and photograph on pl. [illegible]).

1 - Although duly registered in the facsimile, the set of seven strokes located in the eye of the spiral made by the text is not mentioned in the commentary.

2 - The verb ṣwy is translated by Clark as "it(the barley) was withered" (p. 16), and the commentary (pp. 16-17) does not contain a single word of justification as to the subject of the verb chosen by the editor. Of the four texts known so far with the verb ṣwy, viz. JaS 61 (cf. JaSICA, p. [illegible]

1686, wi 90 (for both texts, cf. JaSN, pp. 39–40, note 24) and Irbil 1012 (cf. JaMAR, XIII, p. 144), I have consistently translated the verb as having the author of the text as subject. The reason is obvious, but Clark does not seem to be aware of it, viz. when a verb immediately following the pedigree has a meaning applicable to humans and especially when it is introduced by w and, the subject of the verb is normally the author of the text itself. The expression wgwy wdr of the present text makes the preceding remark even more compelling because the verb dtʾ cannot but refer to the same subject, viz. the author of the text.

3 – The expression flt wdšr slm dʾl yškr is translated by Clark as "So Lat and Dūšarā (grant) security to him of the tribe of Yaškur" (p.16). Since the verb "(grant)" is between parentheses, it is supposed to be restored in the inscription, and slm is a substantive. This interpretation is disproved by the absence of the preposition l before dʾl. Here, slm is a verb (as, e.g., in CIAS 316 and 1029; cf. JaMAR, XIII, pp. 52–53 and 92, respectively) and in the dual. The pericope may thus be translated as follows: And, O Lat and Dūšarā, save him of the tribe of Yaškur. The author's prayer is quite natural after his statement on his physical condition; cf. the verb gwy he has withered.

4 – The last pericope of the text is read by the editor as follows:

" wlʿt lt mn yhblh

and may Lat torment whoever may damage it (the inscription? the tribe?)." (p. 16).

a – In his reading of "lʿt," the editor disregards the letter n between ʿ and t, which is even clearer than the second n of bnsnt. Thus, the feminine verbal form lʿnt, cf. lʿn, e.g., in CIS 3952 (for the passive in DIS 22b6, cf. A. Jamme in JaMS, 91 [1971], p. 138A, note 5).

b – Although his commentary refers yhbl only to LP and p. 17), where the verb hbl is translated as "to destroy" (cf. LISI, pp.175 and 216B; cf. Ar ahbala "to corrupt, render unsound, vitiate, or disorder one's reason or intellect, or one's limb or member" in LaMA, p. 699B), Clark chose Barnett's interpretation of "to damage" in wi 101 (cf. WMI, pp. 74 and 634) as if the two verbs were synonymous. Furthermore, there can hardly be any doubt that h of yhblh refers to the inscription, not to the tribe, because, although the direct complement of hbl may occasionally be an individual (e.g., wi [illegible]), it is normally the text itself; e.g., ld hbl htl of CIS 1087;

ḥzn (y)hbl hsfr of CIS 4276; and

[illegible] (ktbʾ) of wi [illegible].

c – In order to prove that

" The use of the relative pronoun mn [illegible] is more usual to find d or ʾl employed " in the preceding pericope, [illegible] refers to two irrelevant expressions since they involve the verb [illegible]. [illegible], mn is used thrice so far, viz. in CIMSI 2, CIS [illegible], [illegible] in eight texts, viz. the two texts listed above, [illegible] 360, 684 (for J 13206f, cf. JaMAR, XIII, p. [illegible]) and [illegible] remark is correct, but he should have given appropriate examples.

d – The last pericope of [illegible] follows: wlʿnt lt mn yhblh And that Lat may curse [illegible] " the inscription].

5 – wl 8[illegible]: the last 2/3 of the text [illegible] wISIJ (p. 112) as follows: wwm [illegible] wdt mnt fhblh, which is endorsed by R.M Voigt (cf. ADAJ, 24 [1980], p. [illegible]) for his sister, Sudat, who had passed away. [illegible] such an interpretation is unacceptable on [illegible] compose and engrave an inscription [illegible] text translating the text as follows: And he [illegible] went down a well and it destroyed [illegible] in puteum implendae urnae gratia, [illegible] 222B). — Two more remarks are needed. The seventh letter is [illegible] "(ḫ)" (cf. JaSYW, p. 166) as in the edition; cf. the genealogical tree of the letter in JaSICA, p. 612. — M. Rodinson deals with the above-quoted pericope of wl [illegible] and states that, instead of the editor's translation, "il suggérerait de comprendre plutôt: 'il a été irrité (muhita) et il l'a blessée (ṣaḥaḥa)'" (cf. Arabica, 6 [1959], p. 219).

This is another example of the rash temerity of an author who, under the fallacious pretext of knowing Ar (cf. already above, Merjeant's example on pp. [illegible]), believes that he is competent in Saf also. Even at first sight, his translation is erroneous. The word wdt has to be an apposition to [illegible], [illegible] verb; hbl means to destroy, not "to wound" [illegible], [illegible] author of the text to say that he mourned over his [DEAD] sister and, after that, to confess that he "wounded her."

D – CIMSI 3 (p. 17, facsimile on p. 18a, and photograph on pl. 2a).

1 – The verb gyr. – The pericope fgyr tnwm is translated by the editor " and went back to the encampment at HNJM ," and his commentary [illegible]

" or we may translate "at the appointed time". "

Clark notes that gwr "also occurs in WH 77." The verb is so well attested that it is difficult to figure out why a single reference and "WH 77" in particular were selected as if it was the only one. Furthermore, the author translates it as "to go back to the encampment" although he had interpreted it as "to be on a journey" in his thesis (cf. ClAS, p. 473) where he had referred to "C 62"(cf. ClAS, p. 234); and CIS's commentary on CIS 62 (p. 14B) refers to "arab. ǵayara 'pervenit, venit'; i.e. pervenit ad locum in quo excisa est inscriptio." Clark seems to justify his change of mind by referring to

" Arabic ǵwr, "to return, to go back to an encampment" "

Clark does not specify whether his "ǵîra" belongs to the root ǵwr or ǵyr; nor does he explain the reason of "an encampment" becoming "the encampment" in his translation as if there could not have been several encampments or camping sites at Ḥarrân. Since Clark never gives the reference to the dictionary where he is supposed to have picked up his translation, the reader cannot pinpoint the place where his translation of Ar ǵîra comes from. It may well be J.G. Hava (cf. Arabic-English Dictionary, Beirut, 1970) who gives the second meaning of the verb as "To go back to the encampment" (p. 411A) = J.B. Belot's (cf. Arabe-français, Beirut, 1971) second meaning "Rentrer au gîte" (p. 427A) = SaAAL's third meaning "Returned, returned home" (p. 467B). If such is the case, it is important to point out that the selected meaning is never the first meaning of the verb and also that there is no justification in changing "the encampment" into "an encampment." The idea of "an encampment" could have come from FrLAL (II, p. 5908) where the third meaning is given as "redit at locum habitationis pabulum quaerens." But, here again, the meaning is not the first one. The idea of "encampment" is secondary to the root ǵyr: it is not mentioned by either LaAEL (pp. 1759C-1754B) or A. Cherbonneau (cf. Dictionnaire ..., p. 548); and LaAEL lists maǵîr as "a place of destination; a place where people alight and abide; or a place of herbage, or pasture, and of water" (p. 1755A). The verb ǵyr simply means to migrate, and the place where the author migrated is the place where he wrote the text (cf. CIS, above), viz. Ḥarrân in the present text. The pericope may be translated and he migrated [here] at Ḥarrân.

2 - The two petroglyphs. - The introduction to the publication of ClNSI 3 mentions two separate figures which are described by Clark as

horseman and a hump[illegible] " There [illegible] stone " (p. 17).

The second animal remains unidentified and the relationship between the two figures is not commented upon. The horseman on the right, a hunter, whose [illegible] the onlooker, brandishes above his head a very long spear [illegible] hand, but the drawing of his mount is rather clumsy with an almost [illegible] and an unusually long and thick tail. The animal on the left, the [illegible] ted by the horseman, is an Arabian oryx (cf. D.L. Harrison, The Mammals of Arabia, London, II [1968], pp. 344-345). The triangular-shaped protuberance immediately next to the neck is not a hump, but the slightly exaggerated length of the withers. The left half of the hunter's spear overshadows the whole figure of the oryx. According to Clark (p. 17),

" These drawings were executed [illegible] perhaps contemporary with text b. "

Of course, nobody knows the exact meaning Clark gives to "contemporary." That ClNSI 3, his text "a," was engraved a f t e r the tracing of the two figures is proven by the disposition of the letters aside the legs of the animals. That the engraving of ClNSI 4, his text "b," also is p o s t e r i o r to that of ClNSI 3 is proven by the letters of the first hemming the curves of the second and ending just short of the last loop of the same second text. Thus, the chronological sequence of the three items is certain and Clark's "contemporary with text b" is erroneous because the figures even precede ClNSI 3. Clark's correction of ClNSI 4 with the two figures is apparently based on his suggestion of "ʿr" at the end of the text. It is difficult to understand why Clark does not refer to the second animal on the left of the horse. Is it because he does not identify it? At any rate, since none of the two figures represents an "ass," and ClNSI 4 was engraved even after ClNSI 3, there is no reason whatsoever to even suggest any relation between any of the two figures and either ClNSI 3 or 4.

E - ClNSI 4 (pp. 17, 19, facsimile on p. 18a, and photograph on pl.2a).

1 - The editor reads the beginning as follows: " / [illegible] "By [HB]B."

The first section of the commentary reads as follows:

" The first name may be the well-known HBB [11] "

Note 13 is as follows:

"[11] See V. A. Clark, Thesis, op. cit., text no. 81, for a discussion of the personal name HBB. " (p. 21).

The name "hbb" cannot be read on the prototypes (cf. below [3]) but the name "hbb" in well-known does not by itself prove that it may be read here.

[1] – Hbb's thesis is presented as follows:

> "In fact, in many instances in which the word [illegible] and has been read as a personal name it is in fact a common noun meaning "friend, loved one". Both Littmann (LP 325, 359) and Butin (SB 67) recognize this" (p. 168).

(1) The initial statement is worthless as both vague and unsubstantiated by even as much as the hint of a proof, and the details on these "many instances" remain unknown. Finally, the redundancy of the phrase "in fact" is obvious.

(2) L. Littmann did not "recognize this," as Hbb says, but (p. 6) translates wwm sfr nbb as "and he found the inscription of Habib or of a friend."

It seems quite obvious that Littmann did not recognize the exclusivity of Hbb's thesis since he still gives his preference to hbb as a personal name. Furthermore, Hbb's commentary is worthless; it reads as follows:

> "It is scarcely probable that the author found an inscription of his own [3] Occasionally we find the statement that a man found the inscription of a relative or of a fellow of his without the addition of a proper name." (p. 65, commentary on LP 328).

As [1] – The statement is irrelevant. It is not because nbb may be a substantive that such is the case in the present text.

We that such is the case in the present text.

As [2] – Littmann's statement is "not scarcely probable" but it is indeed most obviously impossible. That [illegible] of sfr nbb cannot possibly be the same as the author of the text is evidenced by the last pericope fmf and he [= the author of the text] was afflicted because this condition is always connected with a [illegible] person and prompted by the failure of the latter's inscription.

As [3] – Littmann misrepresents the Saf material in order to foster his preconceived theory, viz. he moved from his reader the fact that the word denoting "a relative or a fellow of his without the addition of a proper name" [illegible] is determined by the personal pronoun -h 113. Here follow the examples from the very collection of texts Littmann was working on when he wrote his comment on LP 328 and correctly in 192 which is found one simple case only after LP 328, viz.:

> LP 192, 306, 416, 102a, 407 and 72j: wwm sfr ʾḫ-h and he found the ins-

> LP 371: wwm sfr ʿḫ-h and he found the inscription of his father;
> LP 347: wwm sfr ʿḫ-h and he found the inscription of his father;
> LP 371 and 563: wwm sfr ḫḫ-h and he found the inscription of his [illegible];
> LP 446: wwm sfr ḫḫ-h wlyʾ-h and he found the inscription of his [illegible] and of his [illegible];
> LP 412 = 1038: wwm nfr ḫḫ-h and he found the written of his [illegible] and of his [illegible];
> LP 445: wwm sfr ʿm-h ... wlyʾ-h and he found the inscription of his [illegible] ... and of his [illegible];
> LP 1100: wwm sfr ʿm-h [illegible] and he found the inscription of his [illegible];
> LP 184 and 186 (compare LP [illegible]) [illegible]
> LP 106, 116, 148, 168, 181, 191, 195 and [illegible] [illegible] and he found the inscription of his [illegible].

Hbb's misrepresentation of the Saf material, whether deliberate or not, and of his followers, including Butin' is inconsistent with his claim that "[3]" is valid, what excuse does he have to translate ʾḫ-h of "a paternal uncle" in LP 245 which reads as follows: "wwm sfr-h and he found the inscription of his father [illegible]" instead of "a grandfather" in LP 1100, where he reads the complement of ʿm-h as "[illegible]" and why does he not translate the latter pericope as "of his brother [illegible] and of a grandfather"? For this text, Hbb, [illegible] the remark must be made wherever, e.g., dd, ʿn, etc., is a complement of a verb expressing feelings, e.g., wzn ʿl; e.g., CIS [illegible]: wzn ʿl ḥb-h [illegible] ʿl-h.

(3) – W.G. Oxtoby translates wwm ʿl hbb of Ox 57 as "and he grieved for a friend" (cf. OxSI, p. 50, and facsimile on pl. 5; for my review of this book, cf. JaROx), and his commentary reads as follows (p. 50):

> " The editor of the Corpus consistently renders hbb without the article as the name Habib even when the result is difficult to understand (cf. C 2450 with L 350 and 398h; habib as a noun is recognized by Bianchi in C 450)."

Indeed, CIS's commentary on CIS 23 (p.65) states that "hbb, absque suffixo, proprium usurpatur." It should be noted here, however, that CIS himself hesitantly

[illegible] an exception to that rule in a parallel expression in the [illegible], where he translates [illegible] "It would [illegible] [illegible]" (p. [illegible]). But, he immediately adds a qualification: "However, enclitic pronoun suffixes, [illegible] [illegible] interpretation." As I stated earlier (cf. JaNES, no. [illegible]), "[illegible] is certainly a personal name."

The four texts referred to by Ixtoby are these:

(1) CIS 2489: CIS reads the end of the text as follows: "[illegible] [illegible] [illegible] [

[illegible] of the first sentence by the second. It is strange that Clark gives fl [illegible] meaning in CIAS 700, viz. "to escape" (p. 208; cf. also in his "Lexicon," p. 476). This [illegible] remains unjustified and even unmentioned. — The interpretation of [illegible] as a verb instead of a personal name is disproved by the fact that it immediately (without any conjunction) follows a word which is even at first sight in the same [illegible]. — The verb fl to escape is also attested in CIAS 700 (cf. [illegible], XXIX, pp. 70-73). — For el 456, cf. above, pp. 100-101.

C - After that CIAS applies his theory to the expression wgm ʿl hbb. He writes thus: " In the case of the expression wgm ʿl hbb it seems likely that we should consider hbb as a common noun as the occurrence of this word in this expression is far more common than that of any other personal name in the same context. " (p. [illegible]).

The initiatory statement is strictly limited by the author himself to the sole expression wgm ʿl hbb, and his presentation is also restricted to the actual count of the word hbb to the exclusion of any other consideration. Clark's position is wholly unacceptable because of the three following reasons:

— His reasoning based on any actual count to determine the value of a word is contradicted by the famous principle: quantitas non mutat speciem; — as Littmann, Ettrett and Ostoby (cf. above) before him, Clark sweeps under the rug the basic characteristic of the use of wgm ʿl which contradicts his theory; — and the geographical area with the greatest concentration of texts with hbb and the importance of one ḥbb explains the diffusion of the name.

It must be repeated here that the general rule governing an expression such as wgm ʿl (cf. above, pp. [illegible]) is so consistent and so well attested that to ignore it cannot be attributed to a simple lapse of memory but, on the contrary, has to be the result of a voluntary act of exclusion. E.g., in the largest collection of [illegible] texts, CIS, the complement of wgm ʿl a l w a y s is either a name or a noun in the status constructus. Here follow examples involving a substantive, viz.

[illegible] father in [illegible] texts; e.g., CIS [illegible], 1252, [illegible], etc.;

[illegible] brother in 17 texts; e.g., CIS [illegible], 845, [illegible], etc.;

[illegible] mother in 8 texts; e.g., CIS 1158, 1153, 1950, etc.;

[illegible] in 8 texts; e.g., CIS [illegible], [illegible], 1755, etc.;

[illegible] in 7 texts; e.g., CIS 1373, 1644, [illegible], etc.; and

[illegible] in 7 texts; e.g., CIS 1275, [illegible]+1672, 1950, etc.

D - The geographical distribution of the texts mentioning the name hbb suggests that the name was especially borne in the coun-

[illegible] of Belaf from which most of the [illegible] texts come, viz. in the country of al-[illegible] in [illegible] of the [illegible] 1425b: lḥbb bn ... by [illegible], son of ... [illegible] tribesman of [illegible] ...

(2) We find hbb in [illegible] in the northwestern Saudi Arabia edited by [illegible] or in the [illegible] by Y. Abdallan (cf. an-Nuqūš al-ṯamūdiyat [illegible] [thesis], Beirut, 1970). The editor reads the initial and last [illegible] as "hbb" and "dl" (p. 234, and facsimile on p. 231; cf. also pp. 2[illegible] respectively). The text was independently published in [illegible] (p. [illegible] and [illegible] on p. 139) as JaS 41; the two names are, respectively, [illegible] and [illegible].

(3) As we move north into [illegible], the name ḥbb starts to appear more often.

The collection published by HaCH does not contain any mention of hbb. The inscriptions contain only two mentions of ḥbb, viz. el 456 (cf. above [illegible]). The other references given in the edition (p. [illegible]) are inaccurate: instead of "hbb" read ḥar Ḥabīr in Wi 126, 127 (cf. [illegible], p. [illegible] and [illegible]), and [illegible] in el 441.

(4) In the large collection published by WiHaI, HaHIC reads "ḥbb" in eight texts and lists only [illegible] and [illegible] (p. [illegible]). Nobody will ever know which is his eighth text as WiHaI refers to seven [illegible] in that collection, I know so far of four references only, viz. WH 622+623, 1799, [illegible] and 2439. The name read "ḥbb" by Winnett in WH 545, 2520 and 2520a is ḥbb [illegible], and the "ḥbb" in the edition of WH 2706 is ḥrr Ḥarīr. Furthermore, belonging to the same area as the preceding collection, comes another example of ḥbb in the expression wgm ʿl hbb of Ox 67, where the editor erroneously translates it as a noun, viz. "a friend" (cf. above, p. 99).

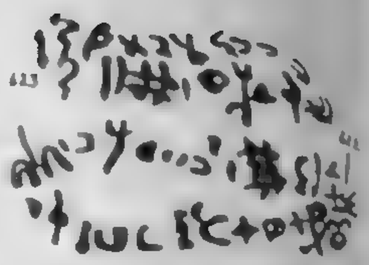
WiHaI's commentary on WH 2520 (p. 376) states that the isolated name ḥbb of WH 2520 "appears twice on the rock." The second engraving does not receive any siglum and is not listed under the name (p. 567A). I give it the siglum WH 2520a. These two texts have in common the same author.

The pericope of WH 622+623 is read in WiHaI (p. 137, and facsimile on p. 673) as follows:

" whlt slm ḥrb fqyt dān lḥbn
w'sd

so, O 'AllAt, [grant] security. In war deliverance

give to Ġuḍain and ʿAsad."



The phraseology of this translation is not Saf at all: the "ġrt" has to be the complement of slm. The editor also misreads "hrb" instead of hbb; the form of r is clear in the 21st letter of the text in brkt. Finally, the initial letter of his "ġdn" is l: Winnet wanted to find the repeat of his "ġdn," the author's name. But, the name of the author is ġdnn, not "ġdn" as in the edition: the second n was added above the space between "ġn" and "bn." — The pericope may be read as follows:

wlt slm hbb ġrt dsn llġn wʾsd And, O Lat, save Ḥabîb. And Dâsin called out to Luġain and Asad.

ġrt, cf. ar ġrt (or ġrt) "he called out, cried out, or shouted" (cf. Lane, p. 1742); the verb is isolated in CIS 5275 in JaSVW, p. 16. — lġn, cf. lġ in CIS 2[illegible]. — ʾsd, CIS 1482 in JaSN, p. 76. The verb is understood as a verb instead of another personal name because the preposition l is not repeated before it.

(5) As we now move into Syria, the mention of hbb increases substantially.

(a) LiSI introduces the theory of hbb as "a friend" in the expression wgm ʿl ḥbb as he faces many mentions of the name hbb. The proof of his theory, in my opinion, is the pericope of LP 420 where hbb is translated "my friend" (p. 142). This translation is accurate because of all the examples already given from CIS (cf. above, p. 102), and the LP collection offers more examples of the same:

wgm ʿl ʾmH in LP 235, 338, etc;
wgm ʿl ʾyʿH in LP 366, 369 and 1157;
wgm ʿl ʾtH wʿl ʾmH wʿl ʾḫH wʿl ḫlH in LP 405/3-6;
wgm ʿl ʾḫtH in LP 540 and 567;
wgm ʿl ḫlH wʿl dcH wʿl ʾmH in LP 605; and
wgm ʿl ʾḫ(ḫ) in LP 1101.

LiSI applies his theory on ḫbl to six texts. — LP 359, 398, 444 and 694: ḫbb is translated as "friend" and the commentary alone mentions that it "meant" (p. 94) or "may" (pp. 119 and 177) be "a common noun 'friend'" (p. 94). For LP 359 and 398, cf. already above, p. 100. — LP 328, however, is the only case where the two interpretations are given in the translation itself (cf. above, p. [illegible]).

LiSI also applies his theory to LP 255: wgm ʿl ḫḫl which he translates as follows: "and he laid a stone on the tomb of the friend" (p. 62). The meaning of the sentence does not make sense, and an expression, such as "the friend," is not Saf either; Saf would have ḫlḫ "his friend." His commentary, however, states that "the last word may also a proper name ḥa-Ḫalîl." This indicates a reverse translation possible. Note also that the order of the contents of translation and commentary is the reverse of what it is in the first four above-mentioned texts.

LiSI's vocabulary lists the name hbb in LP 137, 274, 303, 304, 328, 394, 398 and possibly 1125. "ḫbb" of LP 274 must be read ḫrb on the basis of CIS 1[illegible] for LP 303 and 304, cf. below, the genealogical tree in CIS; "ḫbb" of LP 328 and 398 is to be read ḫbr (cf. JaSN, p. 112, note 13) and "ḫrb" in the edition of LP 1125 must be corrected to ḫbb.

If we now turn our attention to the pericope wgm ʿl selected by Clark himself, we see that the facts flatly contradict his theory, viz.

wgm ʿl ḫbb is found thrice, viz. in LP 359, 398 and 444;

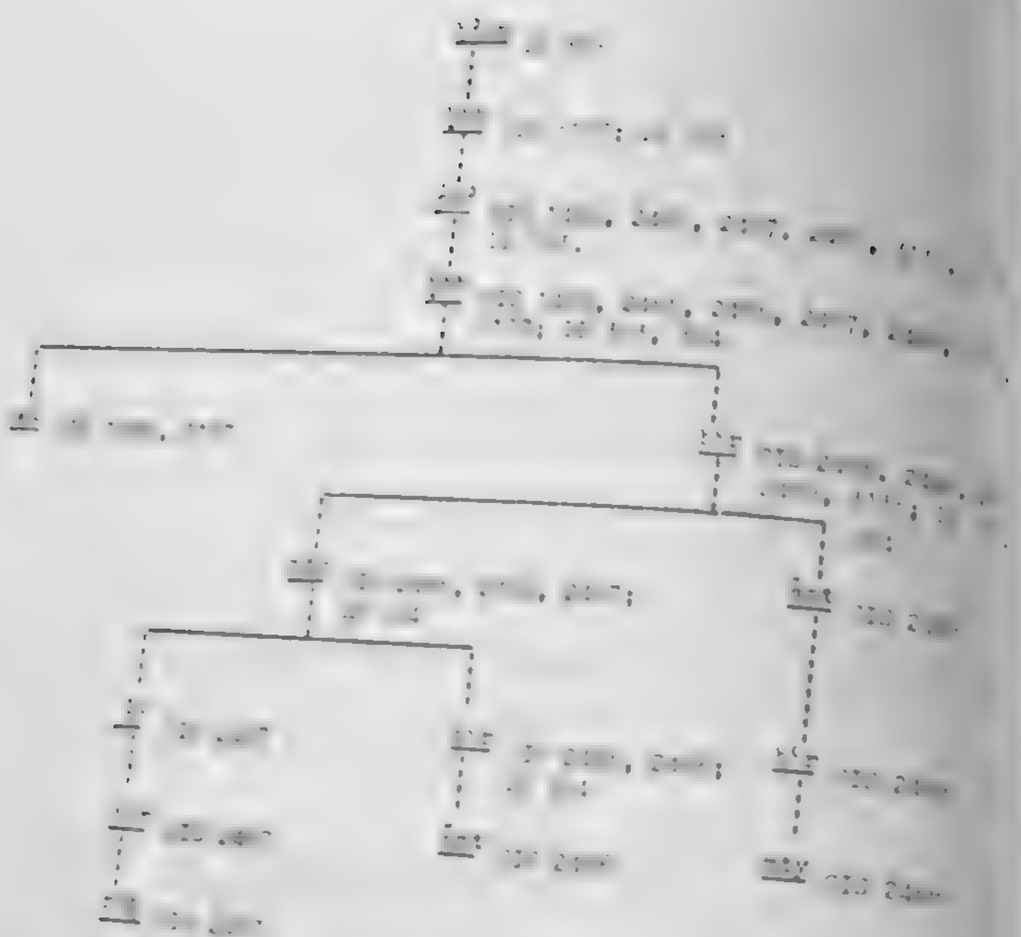
wgm ʿl ġt is equally found thrice, viz. in LP 236, 254 and 5[illegible]. The name ġt of CIS 236 cannot be the ġt listed as the grandfather of the author of the text because the author would have spelled out his relationship with him.

wgm ʿl ʾqwm is found twice in LP 356, 410 and 411. The last two texts written by a man and his son on the same stone refer to the same ʾqwm.

The four following names, mlk, mḫlm, glḫn and aqm, are each found twice also in the same expression, viz. in LP 461 and 653, 156 and 751, 653 and 658, and the very same LP 308.

(b) The large collection of the CIS texts the greatest part of which originates from the general area of Zelaf shows a great increase in the mention of the name hbb.

The name hbb is found as an isolated name (CIS 509) and as a part of several pedigrees. The most important of those pedigrees is that of hbb of CIS 1486 which is presented on the following page. Beside the pedigree of the next page, hbb of CIS 2093, 2263, 3321, 4016, 4561 and 4599 is a different person in each case because the father is different; and each hbb of CIS 22[illegible] and [illegible] is also different from all the preceding ones. Furthermore each hbb of [illegible], [illegible], [illegible], [illegible] and 2292 belongs to a phrase and cannot be identified with any of the preceding names.



[illegible] tree of pericope [illegible]

[illegible], the [illegible] and four [illegible], [illegible], [illegible],

2732);

nr in three texts (CIS 2446, 2588 and 2596);
wrd in four texts (CIS 2772, 4748 (and [illegible]), 4759 and 4860).

Note on ksṭ – Due to the very close proximity of the texts, each of the two following groups refers to one ksṭ only, viz. CIS 2189, 2190, 219[illegible], and 2280, 2281, 2282, 2283, 2284, 2285.

Note on nr – The pedigree of CIS 2446 contains also the name of nr's homonymous grandfather. — CIS 2588, 2608, 2609, 2615 and 2779 refer to one nr only because the name is listed in each text immediately before or after ʿbwn.

The preceding figures show how manifestly exaggerated is Clark's statement that here the proportion vacillates around 2 to 1, a proportion which cannot justify the expression "far more common."

e – Clark's study of a few texts.

(1) Clark's first paragraph of his study of texts is devoted to wl 227 (p. [illegible]). JaSh (p. 164) and JaNAR, XIII (pp. 23-[illegible]) have already dealt with the text. It may be added here that the beginning of the "old copy" is "l bt h(l)[h]r" (the correction of "g" to "s" is demanded by his name [illegible]), but the preceding reading becomes "l bs h[rrh]r" in the 1[illegible] Ann Arbor reprint.

It is a pity that no remark is volunteered by Clark on the very strange word "[illegible]" which he interpreted as a noun! This is all the more regrettable in that we are only informed what Clark's text means: a form derived from the inexistent 7th form of [illegible] of which the 1st form means "to snort, snore" (cf. LaAEL, p. 2777A).

(2) Clark's second paragraph deals with [illegible]. He claims that the text

(a) "is listed in the Vocabulary by Littmann (LP, p. 313) as containing an example of hbb as a common noun. This example should be deleted as the text in question does not contain this word."

(b) "[illegible] – This statement is inaccurate because LiSI lists it under the label "hbb 'a friend' or repr. HaBib" (p. 313B).

(c) "[illegible] – This statement is correct. It should be noted that LiSI was correct in listing [illegible] under the label because the last phrase of his commentary [illegible] that "the last word is perhaps to be read hbb HaBib" (p.271). [illegible] of this formula is very poor as the [illegible] of ʿl after wm is missing.

[illegible] of LiSI (p. 2[illegible]2) in [illegible]

(a) [illegible]

(b) [illegible]

[illegible] the 13 following texts, CIS = 21, 94, [illegible], 3095, 3607, 4826 and 5376 [illegible] contain the word hbb [illegible] which suggest that it should be read as "friend" [illegible] rather than as a personal name. "

(a) [illegible]

[illegible], Clark immediately adds that " The inscriptions [illegible] XA and XB have the feminine form hobth, 'his beloved' (see [illegible]) "

[illegible] these two texts do not at all prove his thesis. The [illegible], [illegible] with [illegible] mny, in which hbbth (with the personal pronoun [illegible]) is opposed to a [illegible] personal name, is only another example of the well-known [illegible] [illegible] also, e.g., hlh in wʿm ʿl rfḏ hlh of Wi 358.

(b) The so-called "circumstances, which suggest" Clark's thesis, according to him, are contrary [illegible] are not even summarized. In fact, they do not exist.

[illegible] texts listed by Clark are not even the objects of any remark in his presentation, viz. CIS 23: wngʿ ʿl hbb and he was afflicted because of Habib;

CIS 1494: wslh hbb and he armed Habib;

CIS 1777: w[w]ṣd sfr hbb and he [fo]und the inscription of Habib [illegible] above, the [illegible] texts on p. [illegible];

CIS 2099, 3607, 4826 and 5376: wwsm ʿl hbb and he mourned over Habib;

CIS 2292, cf. above, p. 106; and

CIS 3095: wwsm ʿl hbb wʿl ʾsyʿh and he mourned over Habib and over his companions.

Where are the famous "circumstances, which suggest" Clark's thesis? In fact, the most important of all those texts is the last one, CIS [illegible], which clearly shows that, were hbb a substantive as ʾsyʿ, it too would have the personal pronoun as ʾsyʿ has. [illegible]

[illegible] texts are commented upon by Clark and are mentioned below in the same order as in Clark's study.

= CIS 1047 – The last pericope is correctly read by Clark as wbyh b[illegible] hbb which he translates as "[illegible] at (the sight of) traces of a [illegible]" (p. [illegible]).

nr in three texts (CIS 2446, 2588 and 2596);
nrt in four texts (CIS 2772, 4748 (and [illegible]), 4759 and 4860).

Note on ksṯ – Due to the very close proximity of the texts, each of the two following groups refers to one ksṯ only, viz. CIS 2189, 2190, 2191, and 2200, 2201, 2202, 2203, 2204, 2205.

Note on nr – The pedigree of CIS 2446 contains also the name of nr's homonymous grandfather. — CIS [illegible], 2608, 2609, 2615 and 2779 refer to one nr only because the name is listed in each text immediately before or after gfwn.

The preceding figures show how manifestly exaggerated is Clark's statement that the inscription vocalizes around 2 to 1, a proportion which cannot justify the expression "far more common."

e – Clark's study of a few texts.

(1) Clark's first paragraph of his study of texts is devoted to [illegible] (p. [illegible]). JaSVW (p. 164) and JaMAR, XIII (pp. 23-[illegible]) have already dealt with the text. It may be added here that the beginning of his "SIJ 227a" is "[illegible]" (the correction of "g" to "g" is demanded by his pure (iii)), but the preceding reading becomes "[illegible]" in the 1983 Ann Arbor reprint.

What a pity that no remark is volunteered by Clark on the very strange word "[illegible]" which he [illegible] as a noun! This is all the more regrettable in that [illegible] meant what [illegible] mean a form derived from the inexistent 7th form of [illegible] of which the 1st form means "to snort, snore" (cf. LaAEL, p. 2777A).

(2) Clark's second paragraph deals with LP 1231. He claims that the text

[A] " is listed in the Vocabulary by Littmann (LP, p.313) as containing an example of hbb as a common noun. This example should be deleted as the text in question does not contain this word. "

[B] "[illegible] ' a friend' or n.pr. HabĪb" (p. 313b).

Ad [A] – This statement is inaccurate because LiSI lists it under the label "hbb

Ad [B] – This statement is correct but it should be noted that LiSI was correct in listing LP 1231 under the label [illegible] the last phrase of his commentary suggests that "the last word is perhaps to be read hbb HabĪb" (p.271). That section of the facsimile is very poor as the ʿ of ʿl after wgm is missing.

(3) Clark's third remark on [illegible] "hbtbn" of LiSI (p. 282) in LP 1285 is correct.

(4) Clark's fourth remark is to the effect that the 15 following texts, CIS " 23, 34, 1047, 1494, 1777, 1822, 2099, 2292, 2485, 3095, 3607, 4826 and 5376 all contain the word hbb in circumstances which suggest that it should be read as 'friend, loved one' rather than as a personal name. "

(a) Probably to confirm his thesis, Clark immediately adds that " The inscriptions C 104 and 105 have the feminine form hbbth, 'his beloved' (see JaSI, p.344). "

These two texts do not at all prove his thesis. The pericope, wwgm ʿl hbtbtn rfnt mny, in which hbtbtn (with the personal pronoun -n) is assigned to a feminine personal name, is only another example of the well-known alternation [illegible] also, e.g., hlh in wgm ʿl rfd hlh of Wi 358.

(b) The so-called "circumstances, which suggest" Clark's thesis, according to him, are nowhere described; they are not even summarized. In fact, they do not exist.

[1] Nine of the 15 texts listed by Clark are not even the objects of any remark in his presentation, viz. CIS 23: wngʿ ʿl hbb and he was afflicted because of HabĪb;

CIS 1494: wslh hbb and he armed HabĪb;

CIS 1777: w[w]gd afr hbb and he [fo]und the inscription of HabĪb (compare above, the LP texts on p. 99);

CIS 2099, 3607, 4826 and 5376: wwgm ʿl hbb and he mourned over HabĪb;

CIS 2292, cf. above, p. 106; and

CIS 3095: wwgm ʿl hbb wʿl ʾsyʿh and he mourned over HabĪb and over his companions.

Where are the famous "circumstances, which suggest" Clark's thesis? In fact, the most important of all those texts is the last one, CIS [illegible], which clearly shows that, were hbb a substantive as ʾsyʿ, it too would have the personal pronoun as ʾsyʿ has.

[2] The four remaining texts are commented upon by Clark and are mentioned below in the same order as in Clark's study.

= CIS 1047 – The last pericope is correctly read by Clark as wgdb bʾtr hbb which he translates as "and he was angered at (the sight of) traces of a friend". (p. 188).

[illegible] to imagine a "most [illegible]

[illegible] the case, where is "this text [illegible]

[illegible] be "rather unlikely"? [illegible]

[illegible] which should have been [illegible]

[illegible] which, in [illegible] will [illegible]

"wsfr hlh wsfr hlh" [illegible]

translates the latter as follows: "[illegible]

[illegible] for his true friend," with the comment that [illegible]

[illegible] wsfr hlh as deliterate, a word on the [illegible]

[illegible] incorrect."

[illegible] is no reason for doubting the [illegible] of the [illegible]

[illegible] is the same in the whole text. Furthermore, the [illegible] of [illegible]

[illegible] hlh" is so well documented and so [illegible]

[illegible] in one text only, the present one. [illegible]

[illegible] the repetition of the expression. [illegible]

[illegible] where ʾḥ returns its meaning [illegible]

[illegible], what is so exceptional for a man to have two "[illegible]

[illegible], Winnett's argument is futile because the [illegible] of the text [illegible]

[illegible], n before the second hlh. Finally, hlh was already known as a [illegible]

[illegible] (lhlh bn hnr; cf. JaNS, p. 64, note [illegible], and [illegible]

[illegible] another reference in WS [illegible] (hlh bn hnn ... Therefore, the pedigree of [illegible]

[illegible] reads as follows: wsfr hlh wsfr hlh [illegible] to write for [illegible] and to write [illegible]. — hlh, cf., e.g., hl in [illegible]. — The author also [illegible] for two different persons. In CIS 2526, the two ʾḥ's evidently refer to two brothers [illegible] the author. The sole difference between CIS 96 and 2526 is that hlh is repeated [illegible] twice in the first, and ʾḥh is repeated twice in the second. The interpretation based on the Saf material cannot be altered because an expression occurs twice or thrice in succession. As seen above, Winnett sought to understand the repetition of an expression in the twofold meaning of hl contrary to the Saf material.

Clark also sought the solution in another direction, but also outside the Saf material. Indeed, his thesis is presented as follows:

> " In fact the word hlh is probably [illegible] to express the affection of the author of the text for his friend and could be read as "a friend three times over." (p. 189).

The basic characteristic of the usage of the verb wsm, however, is that EACH person or EACH group of persons who are the objects of the action specified by the

[illegible] to [illegible] for as a [illegible], but Clark does not take [illegible]

[illegible] where are these [illegible] "circumstances" which suggest [illegible]

The sentence [illegible] to be translated as follows: and he was [illegible] because of the [illegible]

[illegible] — the [illegible], where Clark claims that the word [illegible] may [illegible] cf.

[illegible] — the "[illegible] together with [illegible] and possibly [illegible]" are [illegible]

together by Clark [illegible]. For these texts, cf. above, p. [illegible]

[illegible] — [illegible] as the final sequence of [illegible], wsm 'l ʾḥ wʾl ʾḥ wʾl ʾḥ, the [illegible]

that [illegible] "[illegible] three distinctive personal designations" [illegible]

It is with the [illegible] of this pedigree [illegible] that [illegible] ends his long [illegible]

[illegible] in [illegible], which is the [illegible] section of his study devoted to a [illegible]

[illegible], he summarizes the situation as follows: " The

[illegible] where by the [illegible] for the [illegible]

[illegible] the [illegible]."

[illegible], Clark says that Winnett has two questions which remain [illegible]

[illegible], whether "[illegible]" for a man to have three homonymous friends or [illegible]

[illegible] mention of [illegible] in a single text? Why does Clark not [illegible]

[illegible] that the words wʾl ʾḥ are followed by two ʾḥ's in the "[illegible]";

two ʾḥ's in the "[illegible]";

two ʾḥ's in "[illegible]"; and

two ʾḥ's in the [illegible]

It is [illegible] interesting to point out that the same text [illegible] contains three [illegible] homonymous persons each, viz.

the author's grandfather in the pedigree, the author's brother and a [illegible] having no family relationship with the two others; and

three ʾḥ's, viz. the author of the text, his grandfather and a man unrelated to either one.

Furthermore, the presence of several homonymous persons unrelated to each other in the "most [illegible]" is not [illegible]. In the immediate vicinity of my own home, there exist at least four "[illegible]," and at the present time, a Saf inscription [illegible] the text [illegible] followed by ʾḥ ʾḥ's each of them [illegible] the fact that [illegible] "[illegible]." It seems [illegible] "most [illegible]" for the three [illegible] to be of the same [illegible] or [illegible] at the same time. But, since the author does not [illegible] the slightest information on the time of their death, it

[illegible] introduced by the preposition [illegible], and [illegible]'s above-mentioned statement [illegible] the same version of that well-known epigraphical fact. Clark's opinion, on the [illegible] hand, which rejects the universality of each person introduced by [illegible], [illegible] their denial of that epigraphical fact.

Summarily, instead of containing even a single shred of evidence in support of Clark's opinion, the Saf material shows an overwhelming epigraphical information that Clark has to ignore in order for him to formulate his [illegible]. The distortion and denial of the epigraphical evidence cannot in any way be [illegible] and of some excusable by the endorsement of Littmann's, Winnett's and [illegible]'s [illegible] in the matter, for they too had ignored and distorted the same epigraphical evidence. It is deeply regrettable that Clark learned so well from them how to [illegible] the Saf material. Depending on the kind of pericope used in the text, [illegible] (cf. [illegible]'s statement), or a verb, or a noun [illegible] the same construed the front of.

2 – In the second line [illegible] (cf. remark above, p. 95), the [illegible] their [illegible] that

" It

[illegible] that the small horizontal stroke, read here as *n*, is not a [illegible] of the first examples of the letter *n* in this text [illegible] and also the well-known name MSK" (p.17).

[illegible] instead of the expression "vertical strokes," which is correct in [illegible] of the text [illegible], it would have been accurate to speak of the straight line [illegible] to the line axis. Yet, even then, his remark would still [illegible] the readings of the letters; e.g., even in his CIMSI 2 the *n*'s are [illegible] of, the letters are. Furthermore, why should Clark make such [illegible] in his borrowed basic principle of reading on "all [illegible] ... to be excluded as accidents of engraving," he should have [illegible] difficulty admitting that the straight line of *n* may be engraved either vertically or almost or horizontally with regard to the line axis. Finally, [illegible] seem, Clark did not come to look in the texts he himself published in his [illegible] whether or not the same feature does not occur. Had he done it he would have found that the straight line of *n* is, e.g.,

[illegible]

[illegible] of Saf texts.

3 – The end of CIMSI 4 is read by the editors as follows:

"[*b.r*] is the [..]". [illegible]

4 – The first section of Clark's commentary reads as follows:

final word of the text, which has been damaged [illegible] "the ass", although this could hardly refer to the [illegible] accompanying picture, which appears to be a horse" (p. 17).

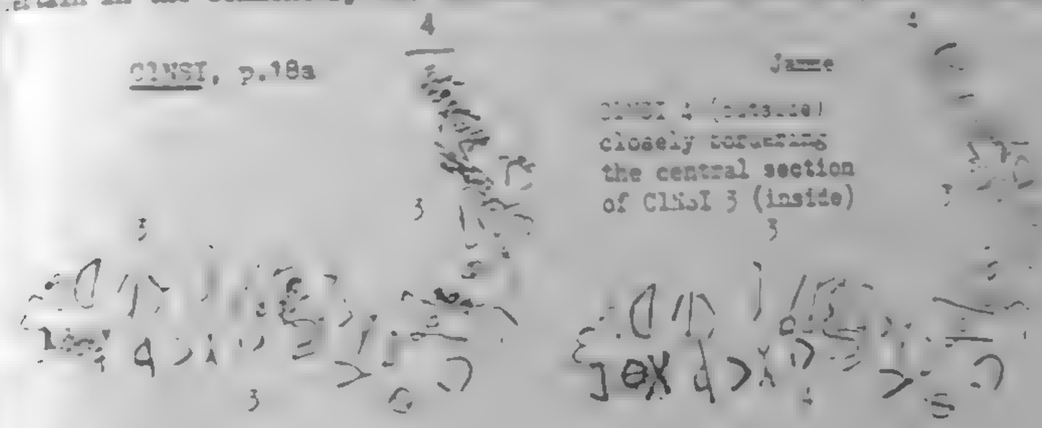
(1) The first part of the statement [illegible] the possible reading of "*hŝr*, 'the ass'." But, since the editor considers himself unable to read the central letter, his suggested restoration is no more [illegible] than, e.g., *hwr to be debilitated* of CIS 224, or *hwr to* [illegible] of [illegible], or *hwr to be greatly startled* of CIS 224[illegible], or *hwr* [illegible], or anything else. (2) The second half of the same statement relating to "the accompanying picture, which appears to be a horse," is irrelevant as stated at the end of my discussion of CIMSI 3 (cf. above, pp. 96–97). It is also arbitrary since there is no reason why Clark should eliminate the mention of the animal on the left; neither picture is related to the text.

b – The end of Clark's commentary on the last word states that

" Both the *b* and the *r* can be made out on the stone; there may be one or two other letters between but these are [illegible]" (pp. 17 and [illegible]).

Clark's confusing reasoning method is once more exemplified here: the "*b*" is certain in the commentary, restored in the transliteration; and the translation considers it in all certainty as the article; this suggestion is [illegible] as tautologous and, even according to him, hypothetical reading [illegible]; the "*r*" is certain in the commentary but restored in the transliteration; and the possibi-

CIMSI, p.18a



[illegible] of two "totally illegible" letters is certain in the commentary but is excluded by both the transliteration and the translation; it also obviously contradicts the suggested reading of "ḫ̌r."

4 - The text CIMDI 4 may be read as follows:

lmwn bn msn bn wsm bn ʾbd hwr

By Maʿān, son of Masʿān, son of Waslm, son of ʾAbd. He became weak there.

For the reading of the three central names, cf. the edition. — *hwr*, cf. *hr*, e.g., CIAS 1192 (cf. JaSAO, XIII, p. 112).

F - CIMDI 5, 6 and 7 (p. 19, facsimile on p. 18b, and photograph on pl. 2b).

These three texts engraved on the fourth stone are too difficult to read due to the dull grayness of the photograph. It is to be hoped that a clear photograph will be published so that the inscriptions may be accurately studied and their reading ascertained.

1 - CIMDI 5 - For Clark's translation of the verb *syr* as "he returned to the encampment," cf. above, p. 96.

2 - CIMDI 6 - The commentary contains two statements which must be taken up here.

a -

" SDT [illegible] known only as a tribal name, in WH 2005 and JaS [illegible]."

Clark's translation on JaS 3-5 is copied from WiHaI's commentary on WH 2005, viz. "the tribe of Ṣdt is mentioned in JaS 3-5" (p. 310). In these three texts, *ṣdt* obviously is a personal name: *lmqm bn ṣdt bn mqlm* of JaS 3;

lmqm bn ṣdt bn mqlm bn ... of JaS 4; and

... *mqlm bn ṣdt bn mqlm* of JaS 5 (cf. below, my study of Bennett's recent paper). Cf. also the genealogical tree of the persons involved in JaS 3-5 in the edition JaSICA, p. 203; *ṣdt* of LP 413 = 1025 also is a personal name (cf. JaSN, p. 76, note 109).

" The verb following the conjunction *w* may be *wlh*, "to be griefstriken".

Only the initial *w* of the verb seems certain according to Clark's transliteration of the text; therefore, "*wlh*" is no more preferable than, e.g., *wld*, etc. As to the spelling of "griefstiken" of the above quotation, compare "grief striken" in CIAS (p. 232 in CIAS 267, and also p.

"griefstriken" [illegible] three different orthographs having in common the very same [illegible] the absence of "c." For the well-known "griefstriken" of [illegible] cf. to the Oxford English Dictionary, Oxford, I ([illegible]), p. [illegible], under "[illegible]."

G - Appendix - The nouns of family relationship and their order of precedence in the tericore of verbs expressing feelings.

The verbs expressing feelings, viz. *ʿzm ʿl*, *wlh ʿl*, *wgm ʿl* and *tawq ʿl* are very well-known, but *tal ʿl* is attested only in LP 396. The verb *wgd ʾtr* and *wgd sfr* may be added because of the feelings which are expressed as the direct effect of the material act of finding the inscription of the tribe of a beloved one. It may safely be affirmed that the word "tribe" at least means *text*, viz the same reality considered from two different viewpoints.

Many of those tericores are followed by a simple noun e.g., *wgm ʿl ʾbh* of CIS 503; *wgm ʿl ʾbh* of CIS 445; and *wgm ʿl ʾbh* of [illegible]. The meaning of the verb demands that each text be engraved after the death of the person mentioned.

1 - In many other inscriptions, the verbal expression introduces a list of several persons. The most important element for the understanding of those lists is the nature of the circumstances in which they were written. Unfortunately, they will always remain unknown, and there is nothing to do but to register those lists as they are. These lists show an order of precedence which, although less precise and complete than we would like to find, is nonetheless valuable and suggests that any disturbance of that precedence may be explained by special circumstances which a specific author was facing when writing his text.

In those texts, the mention of the author's relatives precedes that of friends and companions; e.g.,

ʾbh after *wgm ʿl* precedes the mention of one *friend* in CIS 4765, IM 23917a;
of two *friends* in CIS 85, 1689;
of four *friends* in WI 991;

ʾbh after *wgd ʾtr* precedes the mention of *companions* in CIS 2546 and 2722;

ʾbh after *wgd sfr* precedes the mention of *companions* in LP 395;

ʾbh and *ʾhh* after *wgm ʿl* precede the mention of two *friends* in CIS 4273;

ʾbh and *ddh* after *wgd sfr* precede the mention of *companions* in CIS 2547; and

ʾhh and *ʾhth* after *wg[m] ʿl* precede the mention of 11 *friends* in WITh 81.

There are, however, several exceptions to the preceding rule; viz.

[illegible] is preceded by [illegible] after [illegible] ʿl of CIS 2[illegible];
[illegible] is preceded by [illegible] after [illegible] ʿl of [illegible];
[illegible] is preceded by [illegible] after [illegible] ʿl of CIS [illegible] (cf. above, ll. [illegible]);
[illegible] is preceded by [illegible] after [illegible] ʿl of [illegible]; and
[illegible] is preceded by [illegible] persons after [illegible] ʿl of J [illegible].

The precedence of relatives upon non-relatives is of about the proportion of 2 to 1.

2 - The texts where the verbal form expressing feelings is followed by [illegible] describing family relation(s) with the author are best presented in a synoptic manner. The schema and two complementary additions are reproduced [illegible]. The importance and precedence given to the male relatives of the author are overwhelming and especially in the case of both the "father" and the "patrons", the "paternal uncle(s);" these two must have been the backbone of the social family hierarchy. The mention of the "grandfather" (less than [illegible] of that of the "father") may be explained by the fact that the grandfather was normally dead before his grandson was a mature adult and, thus, before he could have too much, if any, personal relation with his ancestor. Then, comes the mention of the "brother" (more than 1/2 of that of the "father"), followed by that of the "maternal uncle" (more than 1/3 of that of the "father"). Only then, comes the mention of the "mother"(1/4 of that of the "father") immediately followed by that of the "sister" (less than 1/5 of that of the "father"). The secondary importance of the "mother" in this strongly male-oriented society is evidenced by the number of texts where she and the male relatives of the author are linked jointly, viz. [illegible] 2 ⟶ [illegible] and [illegible]: 3 each;
[illegible]: 4; and
[illegible]: 1½.

Here follow notes on 14 texts mentioned in the preceding lines, viz. CIS 1950, [illegible]; [illegible]; [illegible]; [illegible] 117; [illegible], A20, 1101; Ox 57, 156; [illegible] and [illegible].

3 - [illegible] 2379 (cf. [illegible], ll. 158 and 310, respectively). The two central paragraphs of the texts and the following word are reproduced here as in [illegible]:

[illegible]: "[illegible] ʿl [illegible] ʿl [illegible] ʿl [

	1st place	2nd place	3rd place	4th place	total
ʾb	13	3	–	–	16
ʾbd	–	1	–	–	1
ʾḫ	4	4	1	–	9
ʾḫt	–	3	–	–	3
ʾm	2	2	1	1	6
ʾn	1	–	–	–	1
ʾn bl	–	1	–	1	2
ʾs	3	8	3	–	14
ʿb	1	–	2	1	6
ʿṣ	1	4	–	–	5

The group of CIS 1950, 2373 and LP 405 was written by the same person and is thus counted as a single unit.

LP 255 and 243 are counted separately; their authors are brothers only.

[illegible] at the end of CIS 1950. But, the end of the copy shows wʿl ʾnl [illegible] ʿl over ʾlhl, his paternal uncle. [O] Baʿalsamen. As such the sentence makes a good meaning and is in the style of the wzm ʿl pericopes; thus, there does not seem to be any reason for forcing the pericope of CIS 1950 to resemble the [illegible] of CIS 2379 and all the more so because at least the beginning of the following pericope is different in each text; also the second half of that pericope is missing in CIS 1950. It is difficult to understand why CIS [illegible] the word of "ʾn ʾḫt" in CIS 1950 since ḫth is already in the facsimile, and bn ḫlh already in CIS 2379, and especially because such a move forced him to correct three [illegible] strokes as "ṯ," "(ʾ)" and "t." CIS also considers as certain ʿl before [illegible] it is [illegible] in the facsimile. CIS's commentary suggests two other possible readings: [illegible] "wʿl bn(yn) (f) ḫb..." But, he corrects a vertical stroke to "y" [illegible] was written "l" in his preceding reading; he corrects a second vertical stroke as "(y);" he corrects n to "(h);" he eliminates the following vertical stroke; and, finally, he also corrects h to "(f)";

or "wʿl ln wʿ[illegible] ʿl ḫb...". But, he still restores two letters and should have written "[wʿl]l" instead of his "w[ʿl]." It is not possible to establish the chronological order of CIS 1950, 2379 and LP 705 who have the same author as common; to close as provided for by the texts which have, respectively, four, five and six [illegible] in the [illegible] and also have a slightly different end of the [illegible]:

... wʿl [illegible] ʾbn wʿl ʾnl [illegible] in CIS [illegible];

... wʿl [illegible] wʿl [illegible] ʾbs in LP [illegible]; and

... wʿl [illegible] ʾbs wʿl [illegible] in CIS 2379.

[illegible] the personal name normally follows the noun-ḫ in similar [illegible] of CIS 1275, ʾḫh ʿwd of CIS 2832, and ʿmh [illegible] showing the reverse order of the words, as here, ʾnl [illegible] ʾm ʾl ʿmh of WH 1681, ʾnʿm ʾḫh of WH 98, and [illegible]

4 – CIS 2769 – The first pericope of the text is [illegible] (p. 361) as follows: "wwlh ʿl ʾmn w[illegible] ʾḫn wʿl [illegible] ʾbn suum, et [su]per patrem suum, et super [illegible]." The facsimile of the central section is very poor, but lʿ is clear above the [illegible] reads "ʾḫ" which is difficult to explain. The panzer reads iʿn which, along with the preceding w belongs to the mother's name, wlʿh Walaʿuh, instead of "w[ʿl]h" of CIS. Cf. Ar walaʿ "desire, longing, love, passion" (cf. Sabaʾ, p. 1252).

5 – CIS 4988 – The centers of two contiguous loops are affected by a hatching. CIS (p. 612) reads the two sections as follows: "wwʾ [illegible] [illegible]h] Et invenit in[scriptionem] avi [sui]" and "wzm ʿl [illegible] ... it pro patruo suo et amico suo ..." But, "l" of "[illegible]" is certain. The "ʾ" of "[illegible]" is erroneous; if the letter is correctly traced, it is ḫ. There are probably four letters missing after the above-mentioned ḫ, and "[illegible]" is most [illegible] of the end of a personal name. There is no room for "[h]" after it. The first section of the pericope reads as follows: wwʿd ḫ.. ...dd And he found .. of ... [illegible]. For the second section of the pericope, cf. my paper in [illegible], 15 (1967), p. 346. It is most interesting to note that CIS very surprisingly reports without making any comment the erroneous absence of ʿl before a complement: wzm.

6 – CIAS 1004 – The first three pericopes of the text are discussed in JaNAR, XIII, pp. 89-90. The fourth and last one is read as follows by CIS (p. 402, and facsimile on p. 579):

" *wwjm ʿl bn dḏh*	And he grieved for the son of his paternal
mby sbyt hty'	uncle, whom the TY' took as a captive."

The commentary, which is supposed to justify the translation, is so foreign to it that it is difficult to reconcile the two together. Since the editor considers mby as a "part." (p. 474), it should have been translated "being captive;" in fact, it becomes "whom" in the translation. The word mby is a noun having the the form of the passive participle.

Furthermore, the editor considers sbyt as "n. captive" (p. 474) and explains that

" In the expression *mby sbyt* the word *sbyt* is an absolute object of the participle *mby* (for which see the expression

=aby ḫalt in HCH 132)."

[illegible], his translation should have been something like this: "captive of the [illegible] tive of the [illegible]." In fact, *=aby ḫalt* of HaCH 132 is a nominal apposition to [illegible] which immediately precedes the expression (cf. above, p. 87), and *sbyt* is the f[illegible] minine of the verb *sby* to capture having as subject *hṭy*, and *sbyt hṭy* is an a[illegible] syndetic relative proposition; cf., e.g., as in *wʿm ʿl šrk qtl wʿl ʿyd sby wʿl* [illegible] (CIS 2113), which may be translated as follows: he mourned over Šarik [who] was killed, and over ʿAyid [who] was captured, and over [illegible] [who] was killed, and also *wʿm ʿl bn ʿlm* [illegible] *d ʾl ḏf* of J 13212 and he mourned over his maternal uncle ʿAlim - [who] passed away -, him of the tribe Ḏaf (cf. JaMAR, XIII, pp. [illegible]). In an effort to justify his understanding of *sbyt*, Clark states this:

> " For the word *sbyt* see C 1361, the final pericope of which reads *wʿm ʿl ʿbh sbyt qbr*, which seems to mean "and he grieved for his companion, captive of a tomb"." (p. 404).

This translation, which incorporates an expression as non-Saf as "captive of a tomb," is erroneous. CIS correctly translates the complement of *wʿm ʿl* as "so-cio suo defuncto. Sepultus est" (p. 163) with the correction that *qbr* is another asyndetic relative phrase meaning [who] has been entombed.

The pericope of CIAS 1004 may be translated: And he mourned over the son of his maternal uncle, the captive [whom] Hatay captured.

In the text immediately preceding his argumentation (pp. 403-404), Clark refers to Saf CIAS 1t = J 14200b and repeats his previous reading of the text in Abr-Nah-rain, 18 (1976-1977), p. 37: "*wʿ[m ʿl ..]b bn ʾḫn mn qtl* and he [grieved for ..]b, the son of his brother who was killed." Incidentally, as shown by the blank towards the bottom of p. 403 [here follows the reproduction of the bottom of the page in the 1983 Ann Arbor printing:

> " noun comparable to the Ar. *qatl* or *qāṭil*, "killing, murder".

See also the expression *wʿ[m ʿl ..]b bn ʾḫn mn qtl* in CNAI 1b, which was translated as "and he [grieved for ..]B, the son of n]

The two lines immediately above the preceding quotation in the thesis were already supposed to be scratched out according to p. "[vii]." After learning in a

"private correspondence" from A.P.L. [illegible] of [illegible] that [illegible] of *mn*, Clark altered his translation and stated that "[illegible] must be read as 'from being killed'." Beside [illegible] of *mn*, JaMAR, VIII, p. 13, points out that [illegible] and [illegible] to *ʾr* and *ml*, respectively. The translation of the pericope with *wʿm* [illegible] reads as follows: And [he] has mo[urned over ...]ar, son of his brother Fall [illegible] was killed.

7 - IM 23917a - For the reading of the last word, cf. my paper in Sumer, 25 (1969), p. 142A.

8 - JaS 117 - This text was independently published by [illegible] Qawillah, an-Nuqūš as-safawīyat ... (cf. above, p. 103), p. 36, and facsimile on p. 33, under the siglum [AbNS] 43. The first word depending on *wʿm ʿl* [illegible] the edition (cf. also p. 240), but "*bnh*" on the facsimile.

9 - LP 135 - The last pericope of the text is read by [illegible] as follows: "*wwrd sfr whbʾl hll* And he found the inscription of Wahab'il [illegible] friend." The Saf material makes it certain that, were the editor's interpretation accurate, the personal pronoun would be affixed to *hll*; *wwrd* would not, and [illegible] be just "a friend," he would have been "his [= the author's] friend." The editor adds that "the last word should perhaps be read *mlh*, 'his maternal uncle'." The last letter is clear in the facsimile and cannot be changed without a compelling reason. Such a reason does not exist because *hll* gives a very acceptable meaning when understood as a verb (e.g., JaL 1192 and JaLN, p. 74, note [illegible]) in an asyndetic phrase. The pericope may be translated as follows: "and he found the inscription of Wahabʾil [with whom] he associated as a friend."

10 - LP 820 - The text is read by LISI as follows: "*šʾ(ʿ)l ʾḫ(h) By Ḫai(ʿ)-ʾēl* and his brother." The commentary makes certain that the two sets of parentheses have two different meanings, viz. the first indicates the restoration of a letter, but the second a simple correction. Neither change is justified. Furthermore, the editor's interpretation is built upon an unacceptable feature, viz. a text having two authors; cf. also below, Winnett in Wi 471. The text may be read as follows: *lšʾ lwʾ hʾ By Šayʾ. Ḫawʾ* was [illegible].

lšʾ, e.g., WH 2139. — *lwʾ*, cf. Ar *lawwaʾa* "to be foul, [illegible], or deformed in countenance" (cf. LaAEL, p. 2677A). — *hʾ*, cf. Ar *hawā* (i) "to be, become, [illegible]" (cf. LaC., p. 827B).

11 - LP 1101 - The pericope of the text is read by LISI (p.

VI - F.V. Winnett on Safaitic and Thamudic ʾtm and ʾtm ʿl.

A - Introduction. - In the last issue of JAOS, 117 (1987), pp. 233-24[illegible] Winnett submits his views on Saf and Tham ʾtm and ʾtm ʿl. The dates 1987 and 1987 seem to obvious, however, to be the result of [illegible] since his last paper appeared in 1981; cf. "A Reconsideration of [illegible] Inscriptions from the Tayma' Area" in Sources for the History of Arabia, Part [illegible] (released in 1981), pp. 65-78. With the exception of the two [illegible] tes (pp. 78 and 80), this paper develops the same ideas as in "A Reconsideration of [illegible] Inscriptions from the Tayma Area" in BASOR, 10 (1980), pp. 133-140. My [illegible] to the first edition is in JAOS, XIII (1983), pp. 176-182. It does not seem [illegible] to think that Winnett planned on quietly celebrating the golden [illegible] of his [illegible] published in 1937 by producing a paper on Saf and Tham. Celebration or not, I cannot but deplore the quality of the article printed in [illegible]. Indeed, the author actually outdid himself in concentrating in so few pages so many errors, arguments for the sake of the cause, contradictions and nonsense [illegible].

B - Summary of my theory and Winnett's.

In order to help the reader to more easily see his way through the maze of the following pages which follow Winnett's exposé, it seems useful to summarize here my theory and Winnett's paper.

1 - My position on ʾtm may be presented as follows.

a - The normal and most obvious etymology of Saf/Tham ʾtm is ʾr ʾatama.

b - ʾtm is used without any preposition in the sexual context of Saf CIS 245 and also in Saf 3. My translation of ʾtm without any preposition as to mature in sexual relations is based on both the context of CIS 245 and the basic meaning of Ar ʾatama to mature together.

c - When the verb ʾtm is used with the preposition ʿl (e.g., Saf 2), taking of the possible real impact of the preposition upon the verb, I translate the expression ʾtm ʿl as to come together with because of the ba-

[illegible] meaning of Ar ʾatama. Would a still unknown text with the same verb contain a sexual context, my translation could easily be adapted to the context by [illegible] addition of the adverb "sexually" to my translation of the [illegible].

d - Tham being close to Saf not only [illegible] but also linguistically, I transfer to Tham my translation of Saf ʾtm as to mature in sexual relations.

e - This suggestion on Tham ʾtm is confirmed by no less than three inscriptions, Hu 104, 263 and 317 for the context of each of them contains the verb wdd to love.

2 - Winnett's theory follows a winding path with quite unexpected and baffling meanders.

Saf. a - He accepts the sexual context of [illegible] on the basis of one of his favorite plays, viz. "the omission of [illegible] is probably the result of an oversight on the part of the writer" [illegible], he claims that either ʾtm or ʾtm ʿl "probably mean 'the support for'" [illegible] although it is a well-known fact that all Saf verbs expressing feelings, e.g., [illegible] ʿl, tawq ʾl, etc., govern their objects through a preposition.

b - In spite of his claim to adhere to the basic meaning of Ar ʾatama, he actually chooses the second of the secondary meanings of the root.

c - He does not even mention both V.A. Clark's and A. van den Branden's opinions on Saf ʾtm.

Tham. a - Due to his fallacious theory of the interrelatedness of his class "B" to which he assigns ALL ʾtm texts (p. [illegible]), he states that "ʾtm in Thamudic B has a different meaning from what it has in Safaitic or in late Thamudic texts" (p. 240A).

Such is his thesis; but, instead of proving it, he translates the texts accordingly and, of course, in his opinion, his translations prove his thesis. However, since he assigns ALL ʾtm texts to his "B," his "late Thamudic texts" do not exist.

b - Because of another fallacious assumption according to which in a text beginning "with the invocation of a god" "the verbal form which follows the divine name is almost of necessity an imperative" (p. 240A).

[illegible], the calling upon a god often is a mere exclamation of surprise, admiration, [illegible], etc and not an invocation for help, and such an exclamation does not have to be followed by a verb or a verb in the imperative mood. It is an obviously wrong assumption that such exclamation could not introduce a name or an ordinary

[illegible] adjective or adverbial or a simple substantive.

d - Then - it should be emphasized that Winnett [illegible] with Thom - he rejects Van Dijk's theory on Saf so cavalierly that the latter [illegible] is summed in three short lines.

d - After that, A. van den Branden's trial [illegible] Thom ʾtm as "being perfect" is rejected because of an unbelievable reason: the [illegible] pressure "being perfect" = make perfect, according to Winnett's own written text, "suggests a striving after moral perfection" (p. 240A). The blinding power of Winnett's preconceived theory on what ʾtm should mean had to be devastatingly effective to prevent him from seeing how preposterous his statement really is.

e - Then, since he had turned all bridge with "[illegible] Ugaritic texts," since he rejected without giving his reader [illegible] Thomas's [illegible] of the parallel of root ʾatama, he borrowed a little [illegible] Thomas's etymology of ʾtm from the root tmm (endorsed also by both van den Branden and [illegible]), of Thom, led him to the technical Hebrew tamim, an adjective [illegible] the physical appearance to be met by all animals before being slaughtered in the temple of Jerusalem. On such a basis, he decided that ʾtm had to mean "to restore to health." But, the Hebrew adjective directly refers only to the external appearance of those animals and not to their actual health, and the Thom texts do not speak either of animals, or slaughter or temple. Since they speak of Thom texts which do not contain the slightest indication either that any of those men who lived at that time [illegible] physical appearance left much or even little to be desired, it is [illegible] of any reasonable human being to ask a god "to restore to health" any of those persons. Yet, according to Winnett, "when men call upon the [illegible], it is for the purpose of asking some boon" (p. 240A).

Where is the "boon" to be asked and expected since each of those men already has it? But, since the texts are there and cannot be ignored, a possibility of explaining their existence would be for Winnett to invoke one of his remarks, viz. each text "is probably the result of an oversight on the part of the writer"(p. 239B) which, of course, [illegible] writer intended his text to be ... a big joke. Note also that the four authors having recourse to the root tmm presented each a different interpretation.

f - Moreover, Winnett attempts to discard the wdd [illegible] on ʾtm by disemboweling wdd and substituting its basic meaning of to love, lover with "to be fond of; friend."

g - The last general characteristic of Winnett's pa-

[illegible] that, in an apparent move to suit himself and to assure his smooth sailing [illegible] arguments, he ignores some publications, such as [illegible], 24, XIII, JaWiRaD, [illegible] and LiSI; ignores many inscriptions, including some he published himself, such as [illegible], 376 and 377; and ignores some sections of other publications, such as [illegible], 7, and JaSEA.

In fact, however, Winnett's paper is the last example of a [illegible] swinging with another temporary current of the wind. Indeed, he had already [illegible] his Thom theory on ʾtm meaning "to restore to health" in 1972 when he [illegible] in WiWaI (p. 434, on WH 3032) that ʾtm "occurs frequently in Thom. with the meaning of 'to restore to health'." [illegible], he had then applied the same translation to his Saf WH 3032. Now and without [illegible] as much as a reference to his own translation of WH 3032, he swings again in another direction, "to mourn."

I know how boring it is to read over and over again the same [illegible] similar criticisms sounding like old broken records. Unfortunately, however, [illegible] else could be done for Winnett's argumenting method consists of a few predetermined ideas and ploys, including quiet self-contradiction, which are repeatedly put to use over and over again to saturation.

C - The Saf section of Winnett's paper.

1 - Winnett's initial paragraph devoted to Saf starts with these amazing statements:

> "M. C. A. Macdonald has drawn my attention to the fact that according to Lane the basic meaning of 'tm is the tearing of the seams of a milk or water skin so that two small holes in the seam are joined together and become one. From this by extension it came to be applied to something very unpleasant happening to the female genitalia, namely the splitting of the skin between the vagina and rectum of a woman.'" (p.239A).

a - So, as phantastic as it may seem, Winnett never read LaAeL himself and a friend's initiative was needed to draw his "attention" to an information so readily available of which he should have been aware so long ago. It is also amazing (but is it really?) that Macdonald speak of "the basic meaning of ʾtm" on the sole basis of LaAEL; that Winnett endorses Macdonald's opinion in spite of the testimony of his most beloved Ar dictionary, SaAAL, who does not even mention such a meaning; cf. "Cut. - (b) [Pl], Dwelt in" (p. [illegible]); and, finally that neither Winnett nor Macdonald, apparently confident in their own acumen, did consult DAFA (I, [1967], p. 23), where the following statements are clearly printed:

A [illegible]

[illegible] (LA: N

II — déflorer, violer / to deflower, to ravish

IV = II

(p. 235)

Any sexual meaning appears ONLY in the THIRD meaning, viz. "C [illegible]"

(p. 234-5)

Furthermore, DMLO (Dmo. 1 [illegible]) does not list a simple meaning connected with sexuality, but concurs with DAFA; his entry reads as follows (p. 362):

" TM, 1. AR. 'atama «être lent», 'atm- «[illegible]» -2. 'atama «rester en un lieu», [illegible] «[illegible] funèbre de femmes», SAR [illegible] «rencontrer, associer»; S.Q. 'atm «[illegible] [illegible]», 'atm «compagnon» -3. AR 'atama «s'élargir par déchirure (orifice)» -4. ma'ta[illegible] «piller ?» -5. 'atm- «oliviers sauvages»."

Therefore, both Macdonald's and Winnett's claim to have pinpointed the basic meaning of Ar 'atama is erroneous.

b - Note 1 of Winnett's text refers to ClAS, "p. 156." In note 42 of that page, ClAS publishes the following statements:

" The word 'tm, if from the root 'tm, refers to the splitting of the skin between the vagina and rectum of a woman. By analogy it is used to mean "to come together (of an assembly of women)" and it may mean "to rip"."

Clark also limits his horizon exclusively to LaAEL whom he summarizes. The translation of 'tm as "to rip" is also that of LiSI, p. 184 in LP 720: "to be ripped," a translation which becomes doubtful on p. 301A . Cf. already JaSISA, p. 200, on JaS 2. Thus, Clark has in common with Macdonald and Winnett that he does not refer to the basic works of both DAFA and CoDRS.

c - Winnett goes on in his demonstration saying:

" [illegible] 'tm had a [illegible] from [illegible] verb [illegible] he ripped [illegible]

Note 2 reproduces JLS's reading and translation which read as follows (p. 458):

285. — Dussaud, [illegible]

ילדה וגיך בגרכה מאתם זה פקד אבן

Baththo. Et fuit Bigarmikius, et eum habuit cum Zaeb et lenocinium exercuit 'Abn.

[illegible] etymology of Ar qâdâ (o) is copied from his most favored dictionary, [illegible] (p. 823B). But, that meaning is the third in [illegible]'s list and, more importantly, it is clearly introduced by "['Ala]," which means that that meaning is used when the complement of the verb is governed by the preposition [illegible]. Thus, Winnett cannot mention "with" because the preposition [illegible] is [illegible] in the Ar text. Furthermore, his translation of f'tm zf is unacceptable.

a - As CIS, Winnett considers zf as a feminine name on the sole basis of his interpretation of 'tm. No reason can justify such an interpretation; zf is a masculine name in Ar (cf., e.g., W. Caskel, Ǧamhrat an-nasab. Das genealogische Werk des Hišām ibn Muḥammad al-Kalbī, Leiden, [illegible], 1, p. [illegible]).

b - Winnett ignores the difference between the conjunctions w and f. The first normally introduces a phrase having as subject the author of the text, and the second is normally followed by a phrase having as subject a person different from the author of the text (e.g., it introduces quite often an invocation to a deity) or by a simple word. Here follow a few examples: JaS [illegible]a: pedigree wwld fhlt -; JaS 63: pedigree wbny fhls; and JaS 101a: pedigree wbh [illegible] -; etc. The preceding rule is by no means absolutely constant; exceptions are not missing: JaS 104: pedigree wng' f'mhl (f instead of w); JaS 127: pedigree w'rf - - fndm (f replaces w and introduces a consequence of 'rf sfr mentioned just before); JaS 153: pedigree fhll (f replaces w); etc.

It is precisely because of the normal use of both w and f described above not only that JaSISA noted (p. 200) that "zf is the subject of the verb 'tm," a remark which Winnett of course disregards, but also that 'bq is the subject of qd, as already understood by CIS. Summarily, the result of Winnett's whole exposé is negative. (1) Although warned by JaSISA, he blindly followed into the footsteps of both ClAS and Macdonald and missed his essential goal, viz. the basic meaning of Ar 'atama. (2) Although giving the reader the impression that he innovates in translating 'tm as "to rip," he in fact copied ClAS's second analogical application which is none other than the translation of LiSI himself, an author who is not even mentioned in Winnett's argumentation. (3) He also copied CIS's wrong interpretation of the subject of 'tm in CIS 285, although the error had already been denounced.

2 – Winnett devotes his second and last paragraph [illegible] 10, 12, 17 and 18 [illegible] together with [illegible] and [illegible] in sexual relations with [illegible] (cf. [illegible], [illegible] Follo.)

a – Winnett claims that " [illegible] " (p. 2[illegible]). Whatever "impression" or preconception Winnett has now or might have in the future does not alter the fact that the contents of the pericope of JaS 5 are not the same as those of the five other texts, viz. his statement is nothing more than the formulation of his thesis which is still to be proven.

b – Winnett sets out to explain his so-called ab[illegible] of [illegible] in JaS 5: he has recourse, here again, to one of his favorite plays, [illegible] " (p. 2[illegible]). As I stated in JaIPSC (p. 487), "that [illegible] that the Saf authors did not learn their native language from the 2 edi[illegible]," the first of whom is Winnett. The "6th and last example of his "massive and unusually diversified use of voluntary irregularities" encountered [illegible] in Winnett's large collection of Saf texts, WiEaI, is stated as follows:

" [illegible] to suit their [illegible] unbakable self-[illegible] ."

In fact, Winnett's confusing the writer of "an overstatement" is based exclusively on his preconceived idea, which he calls his "impression," that the same formula must be found in all Saf texts; 7.c. the preposition [illegible] annoys him and he, in turn, declares it to be an embarrassing error.

c – The third section of Winnett's argumentation completely deviates from the position of his first paragraph and ends up in contradiction himself by accepting another translation for ʾtm.

(1) He now refers to WiEaI's commentary on [illegible] which he repeats here (p. 2[illegible]) to the effect that ʾr

" [illegible] " (p. 2[illegible]).

(a) Even at first sight, Winnett [illegible] the main concern of his first paragraph, "the basic meaning of ʾtm." Now, he speaks of "a verb ʾitama" (the capitalization is mine). It is precisely the

[illegible] that is given by both LAPA and CoLH3 to identify the basic meaning of [illegible] verb as applying a reunion or a gathering. That such a meaning became to be [illegible] to "funeral gathering" and, then, to the most predominant part of the [illegible] viz. "tears, mourning," is quite understandable. But, to [illegible] the "evidence that a verb ʾatama meaning 'to [illegible]' [illegible] is working backward illogically and presumptuously.

(b) In support of his [illegible] Winnett refers to W.W. Müller. The latter's testimony is valuable, [illegible], pp. 145-175, shows that "to crib and even summarize commentaries on a [illegible] lected subject does not prove expertise. But, to select evidence [illegible] proves that the so-called self-proclaimed expert is actually fooling nobody but himself" (p. 144).

[illegible]ller's position on ʾtm is dealt with on pp. 151-152.

(c) Winnett also fails to inform his reader that the very same ʾtm of WH 374, 375 and 377, and ʾtm [illegible] of WH 376 is rendered in his edition as "the funeral ceremony for" (pp. 103-104) and "he lamented for" (p. 104).

[1] The reader may compare the two following statements of WiEaI, viz.

"The noun, found in 374, 375, 377, and in the plur. form ʾtmn in 496" (p.104);

and

"ʾtm (a) 'funeral ceremony' (?) 374, 375, 377, 496" (p. 628 in the lexicon).

For WH 496, where the edition does not read "ʾtmn," cf. below. — The question [illegible] of the lexicon is not to be found in the editor's translation of any of the four listed texts. — The verb ʾtm of WH 376 is not listed in the lexicon (p. 628). — The "(b)" of Winnett's quotation refers to WH 3022 which was reedited in [illegible], XIII, p. 227.

[2] Here again, Winnett does not explain the reason why he adopted two different meanings in his edition of the texts. His initiative is all the more incomprehensible in that either meaning could be applied in each case, viz. "the funeral ceremony" and "he held the funeral ceremony for;" OR "the laments for" and "he lamented for."

[3] It should be repeated here again that Winnett's two meanings are, respectively, the first and the second derivations of the basic meaning of "gathering."

[4] Winnett fails to inform his reader that the pericope of WH 375 and 376, which were written by the same person, are not identical. Here, are the relevants parts of WiEaI's edition

[illegible]

[illegible] b. Sara. He lamented for ʿIyāṣ and shepherded.

[illegible] where it is translated as to become [illegible] the same meaning being the first given by FrIAL, I, p. [illegible] [1970], p. 861A: "to get to know s.o, to get used to [illegible] 1 [illegible], p. 47B: "comprendre, ʾshabituer à qq"). — There [illegible] the events mentioned by the two texts if [illegible] Winnett's translation.

[illegible] because the author cannot state that "he moved camp" and "lamented" at the same place at the same time. Or [illegible] anterior to eH 376, how could the author of the text "lamented" at that very spot [illegible] since he declared in eH 375 that "he moved [illegible] the funeral ceremony"? On the other hand, if eH 376 is anterior to [illegible] the author of the text states that "he moved camp after the funeral ceremony" since he states in eH 375 that "he lamented for ... and shepherded" at that spot. My translation of the two texts, however, makes the chronology of the texts very clear:

eH 375: and he came together with ʾIyāṣ [here] and he pastured [here];

eH 376: and he moved camp after having sex with [illegible].

[illegible] of eH 376 is the [illegible] (cf. AR [illegible] "tritus" in [illegible], I, p. [illegible]) instead of "cry" of the edition: the stroke of [illegible] is twice as long as that of n of bn, almost as long as the following y, and longer than b. HaAIC does not utilize the text. It may well be that the second half of the original text reads, as in the edition, "[illegible] ʿd ʾtn ʾys" (a formula found in eH 374, 375 and [illegible]) but that will always remain unknown until a good photograph is [illegible]. The published facsimile, however, reads [illegible] bn lʾtn ʾys and [illegible], the [illegible] of the staff of [illegible] cannot be compared with the appendix of the two y's, and [illegible] more visible than the short oblique stroke above the letter. Cf. lʾtn in [illegible] 2[illegible]2; for the nominal formation, cf., e.g., [illegible] in eH 2680. Note that WiHaI

[illegible] in this name (p. 393, and facsimile on p. [illegible], that "[illegible] the first [illegible] should be ignored," his reason being that ʿlmn [illegible] the [illegible] of the text. The true reason for Winnett's [illegible] is that he does not know what to do with such a name and, therefore, [illegible] to something else that he already knows. That he does not know what to do [illegible] the stroke is exemplified by his lexicon where both readings, "[illegible]" and [illegible] are listed on pp. 608A and 596B; in each case the reference is [illegible] reading as a possibility. — ʾys, cf. Ar ʾ[illegible] "to [illegible]" cf. [illegible]; [illegible]; cf. also [illegible], p. [illegible]).

Winnett's interpretation of the last section of LP 720 as "the year [illegible] mourning for ʾAḫlam" (p. 239B) is unacceptable. The whole pericope of [illegible] read by LiSI (p. 184) as follows: " [illegible] from perilous places, in the year in which [illegible]." [illegible] in the text demands the subject of ʾm to be different from that of [illegible], viz. the author of the inscription. Thus, the pericope may be translated as follows: and he journeyed from places of death the year he engaged in sexual relations with ʾAḫlam. Cf., e.g., as parallels given by LiSI himself:

LP 331: "snt rʿyn ʿʾn in the year in which he tended the [illegible]" [illegible];

LP 350: "snt hg bt bʿlsmn in the year in which he betook himself to the house of Baʿal-Samīn" (p. 90);

LP 424: "snt nzy mn hsltn in the year in which he escaped from the government" (p. 114; cf. also a similar pericope in LP 540);

LP 1190: " snt hrd ʾl srṭt, which JaMAR, XIII, translates as follows: "in the year in which he went down to Sartat" (p. 196; srṭt is a personal name); etc.

[illegible], however, introduces exceptions to his own understanding because of some unknown reasons which I remain unable to figure out; cf.

LP 297: LiSI (p. 72) reads the last pericope as follows: "snt qtl sʿn in the year in which Saʿan was killed." Here again, there is no reason why the subject of qtl should not be the author of the text. The pericope may be translated as follows: in the year he killed Saʿan. For an interpretation of the pericope immediately preceding the above quotation, cf. JaSUR, [illegible], 29.

LP 722: LiSI (p. 185) reads the central pericope as follows: "wʿlf hrʿyn snt bʾs whrs And he fed the goats in the year of misfortune and detention."

There is no reason not only for considering both bʾs and hrs as nouns instead of verbs but also for not considering the subject of ʿlf, the author of the text, as

the subject of these two verbs. The text may be translated as follows: And he f[ought] the [e nab]ataeans with power [here] in the year he was in a state of dist[ress] [illegible]. — [illegible], cf. of [illegible] "to prevent, hinder, impede, withhold, restr[ain]" [illegible], n. [illegible]; cf. also [illegible], III [illegible], p. 2[illegible]: [illegible] "obstacle, hurdle".

The basic remark made on LP 720 and 247 may be applied to several other texts the suggested translation of which must be revised. Here f[illegible] four examples.

[illegible] p. [illegible] reads the pericope of the text as follows: "snt qtl ʿdrʾln [illegible] [illegible] interfectus est ʿ[illegible]ʾilān." For the central section [illegible] the text, cf. [illegible], [illegible], note 41. — The dot below "d" of the translation [illegible] of course a [illegible]. — The text may be translated as follows: the year [illegible] killed ʿ[illegible]ʾilān.

[illegible] reads the pericope of the text as follows: "[illegible] snt [illegible] [illegible] interfectus est anno belli Nabat." The pericope may be translated as follows: [illegible] the year he [illegible] the Nabataeans. [illegible] reads the text as follows:

[illegible]

The reader has to go to the "word list" to find out that "[illegible]" is understood as a "n[illegible]" [illegible]. No reason is given to prove that the word could not be a personal [illegible] "to overcome" (cf. [illegible], p. 2[illegible]). Furthermore, the [illegible] "[illegible]" [illegible] of "[illegible]" of the edition. Yet, the [illegible] [illegible] [illegible] instead of either "[illegible]" or "[illegible]." However, one of the three letters after [illegible] was discarded because the pericope as it stands is untranslatable. Both the first and the third letter forms are confirmed by the second and the 27th letter, this letter being [illegible] of snt. But, the second letter seems abnormal if compared with the fourth and the [illegible] letters, two [illegible]'s, viz. the second of the letter formed by the whole whole takes more than 1/2 of the total height of the letter, 4.5 [illegible] [illegible], respectively, while the same section of the [illegible]'s [illegible] at the most [illegible] out of 4.2 mm. I suggest that the second letter is a misread [illegible]. Finally, the initial letter of the second name of the pedigree is read "[illegible]" in the transliteration but "[illegible]" in the translation. The text is not listed under "[illegible]" (p. [illegible]); and there is no "[illegible]" (p. [illegible]). [illegible] does not list

[illegible] text under "[illegible]" (p. 452) and utilizes only two out of the five names of the [illegible], viz. [illegible] (p. 407) and [illegible] (p. 233, where it is considered as a possible pla[illegible]). The facsimile makes it clear that the letter is [illegible]; thus, [illegible]. — The [illegible] may be read as follows: lqbl bn rtʾl bn ʿgb bn ʾgmy wtrr ant q(s)s db by[illegible] [illegible] son of [illegible], son of ʿĀgib, son of ʾAgmay. And he was [illegible] the [illegible] [illegible] he was pursuing [illegible]. — q(s)s, cf. Ar qaṣaa "to seek after, pursue" (cf. [illegible] p. [illegible]).

[illegible] (p. 325) reads the second half of the text as follows:

wgzz snt ṯrb nbṭ fhyṯʿ flṭ (p449)

He fought the year of the Nabataean war.

[illegible] Yitaʿ, deliver [him]."

[illegible] again, there is no reason for not maintaining the subject of ġzz, viz. the [illegible] of the text, as that of ṯrb. Furthermore, Winnett [illegible] invents an [illegible] personal pronoun at the end of the text to render his translation in[illegible]; flṭ here is a noun, e.g., as in LP 495 and 504 for which cf. JaSB, [illegible], pp. 159–160 and 157, respectively. – The pericope may be translated as follows: And he fought the year he plundered the Nabataeans. And, O Yitaʿ, [bring] [illegible].

(2) Winnett then applies his second interpretation of ʾtm "to mourn, lament" to JaS 3, etc: "Thus ʾtm (?) *for* probably means "he mourned for Hayr." " (p. 239B).

[illegible]nett commits here the grave error of accepting as a self-evident fact, which he [illegible] not even bring to his reader's attention, that a verb expressing feelings, [illegible] as would be his "ʾtm," would govern its complement without any preposition. [illegible] is a well-known fact that all those verbs expressing feelings have a preposi[illegible] to govern their complement(s) (cf. above, pp. 99–102) in Saf and in Ar as [illegible].

3 – The preceding study of Winnett's theory would remain in[illegible]plete without the following paragraphs which show how illogical Winnett can be, [illegible] he makes his own rules; builds up his own argumentation upon fleeting whims [illegible] and, in order to protect his little game, he simply hides from his reader the em[illegible]rassing texts, many of which he himself published.

a – The part most obviously missing in his Saf section is his study of both van den Branden's and Clark's opinions on Saf ʾtm. His [illegible] unique reference to CIAS's research (cf. above, p. 128) was a mere window dressing since he quotes a statement which is not a part of, and does not have any effect on,

the author's opinion. However, by a strangely logical organization of his book, [illegible] the end of his introduction to the *T h a m* texts that [illegible] [illegible] of his [illegible] which deals exclusively with [illegible] f (cf. below, C 5). But, van den Branden's theory will never be given ... even a [illegible] reference!

b – The underlying motivation of Winnett's [illegible] is his attempt to *ʾm* in that none of the Laf texts shows any sexual overtone. [illegible], therefore, *ʾm*'s meaning in these texts must, in his opinion, be different from that of [illegible] and should better be expressed as "to mourn, lament." Although [illegible] that even [illegible] of the Ishtaran attitude, one example suffices here. If the verb *nyk* obviously belongs to the sexual vocabulary, what about the verb [illegible] with which [illegible] *ʾm*, he should have avoided like the plague [illegible] *nk* with *nyk* in the texts which do not otherwise contain the hue or overtone of sexuality. Such is the case of both [illegible] and [illegible], [illegible] detail beside the verb: [illegible] the pedigree + *nyk ŝbl bn ʿ..*" [illegible] the pedigree + *nk*.

[illegible] in these texts which might even remotely remind the reader of [illegible]. Yet, Winnett equates *nk* with *nyk* in each case and translates it as "to have sexual relations with" (Ar. *nāka*)" (p. [illegible]). Here he [illegible] with the meaning of *ʾm*, he should, and would, have discarded the *nyk* parallel. [illegible] "to draw, press upon, beset."

[illegible] *ʾmtr ŝpk ŝ,l bn 't.* (p9c)

"by Yaqar who had intercourse with ŠPL b. 'T.."

He read the third letter as "p" without any comment and [illegible] the name as "[illegible]." The letter is *r*, composed of two [illegible] curve [illegible] a letter after *k*; reading *mtn* instead of *mt* [illegible] the last letter, *mt(k)*," which may be an incomplete *k*, the two [illegible] *mt(k)*. [illegible] *mt(k)*," the [illegible] *ʾmtr* [illegible] *mtwk* in LP 1208.

[illegible] p. 723B). — *mt(k)*, cf., e.g., *mtwk* in LP 1208.

[illegible] (cf. *UMaI*, p. 331, and [illegible] facsimile on p. [illegible]), the [illegible] is *ʾm'ʾm* *ʾmmʾmmn* (cf. Ar *ʾmmn*, [illegible] "[illegible] in a sociable manner;" cf. *LaMi*, p. 1[illegible]) [illegible] the edition "*ʾm'ʾm*" (also p. [illegible]). The letter [illegible] very clear in the facsimile, and Winnett does not even put his "*ʾm*" between [illegible].

c – Although he has reached the end of his Laf section, Winnett has failed to explain an earlier statement, viz. "That Laf *ʾm* has a sexual connotation, at least sometimes" (cf. above, p. [illegible], for the full text). So far, he gave only one example, [illegible]. As "sometimes" means "on some occasions, occasionally," the reader cannot but be disappointed at not [illegible] informed anything about the other examples which Winnett must have had in [illegible]. It is also almost incredible to see Winnett referring only to [illegible] in a so-called study, whether he consulted his card or *ŠMaI*'s lexicon (p. [illegible]), he could not help seeing that *ʾm* is also listed in [illegible].

[illegible] *ʾm* [illegible] *ʾyn bn ʿr ʾ[illegible] wʾlamm 'ta*
[illegible] *ʾm, gʾ'il b. 'Ilʾ[illegible] b. gatr. He sweated and [illegible]*
restored [him] to health.'

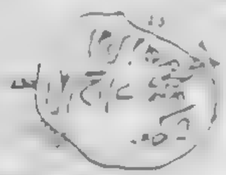
[illegible] *ʾm* is probably [illegible] form of *ʾamma*, "to make complete, [illegible]." It [illegible] frequently [illegible] the meaning [illegible] "restore to health."

Why does he sweep that text under the rug? Was it because [illegible], [illegible], p. 227, not only pointed out his misreading of four letters, his eliminating of another, and his inventing of an inexistent personal pronoun to give [illegible] meaning to his translation, but objected also to his that "the sweat is common to all persons and is not a disease"? The translation of the god's act is, [illegible] "[illegible] for", what is important is Winnett's reading of the text, which his [illegible] paper does not reject; [illegible] that he passed into a third [illegible] and translation [illegible] *ʾm* as "he restored to health" (cf. p. [illegible]), what would be so unusual in [illegible] a phrase (evidently in the line of his theory on *ʾm*) such as this: "he sweated [illegible] ! – he sweated"? Winnett's reason for his new switch is the presence of the divine name *ʾIlʾ*, which, in his opinion, must be followed by a verb [illegible] with the divine name as its subject. [illegible] a rule is a fallacy (cf. more expli-

the author's opinion. However, by a strangely logical organization of his [illegible] it is toward the end of his introduction to the T h a m texts that Winnett [illegible] forms his reader of JIAS's opinion which deals exclusively with S a f (cf. [illegible] low, [illegible]). But, van den Branden's theory will never be given ... even a mere reference!

b - The underlying motivation of Winnett's switch in his approach to ʾtm is that none of the Saf texts shows any sexual overtone and, therefore, ʾtm's meaning of these texts must, in his opinion, be different from that of CIS 285 and should better be expressed as "to mourn, lament." Winnett is not even aware of his illogical attitude. One example suffices here. If the verb nyk obviously belongs to the sexual vocabulary, what about the verb nk? Were Winnett logical with his basic stand on ʾtm, he should have avoided like the bubonic plague equating nk with nyk in the texts which do not otherwise contain any clue or overtone of sexuality. Such is the case of both WH 231 and 520, both published by WiHaL, which do NOT contain THE SLIGHTEST detail beside the verb nk: WH 231 (p. 60, and facsimile on p. 664): the pedigree + dnk šhl bn ʿt." and WH 520 (p. 124, and facsimile on p. 671): the pedigree + nk. There is absolutely nothing in those texts which might even remotedly remind the reader of anything sexual. Yet, Winnett equates nk with nyk in each case and interprets it as "'to have sexual relation with' (Ar. nāka)" (p. 649). Were he logical with his stand on ʾtm, he should, and would, have discarded the nyk parallel in favor, e.g., of nak; cf. Ar nakka "to urge, press upon, beset."

WH 231: Winnett's reading must be revised (p. 60, and facsimile on p. 664):



231 lybṛy dnk šḥl bn 't. (p96)
"By YBRY who had intercourse with ŠḤL b. 'T.."

He reads the third letter as "b" without any comment and the name as "ybry." The letter is r, composed of two straight strokes making a very wide angle, as opposed to the well-rounded curve making a narrow loop in b. He eliminates a letter after k; reads "ʿ" instead of r; and does not read the last letter, "ʿt.," which may be an incomplete k, the two dots representing the tail ends of the two short strokes; that letter is also eliminated by WiHaL, p. 404: "ʿt." The text may be read as follows: lyrṛy dnkl šḥl bn mt(k) By Yarray, who had punished Šaḥl, son of Mat(ik). — yrṛy, cf. rṛy of CIS 2144. — The use of the relative pronoun is unusual in such a context. - nkl, cf. Ar nakkala, 2nd form with or without the presposition bi, "punir" (cf. DoSDA, II

[illegible], p. 723B). — mt(k), cf., e.g., mtwk in [illegible] 2146 (cf. WiHaL, p. 331, and facsimile on p. 699), the [illegible] "By [illegible] b. 'W'ns."

[illegible] name is hmʾns Hamuʾannis (cf. Ar ʾanasa, 4th [illegible] "to behave in a sociable manner;" cf. LaAHL, p. [illegible]) instead of the edition "ʾmʾns" (also p. 554B). The letter [illegible] is very clear in the facsimile, and Winnett does not even put his "ʾ" between parentheses.

c - Although he has reached the end of his Saf section, Winnett has failed to explain an earlier statement, viz. "That Saf ʾtm has a sexual connotation, at least sometimes" (cf. above, p. 128, for the full text). So far, he gave only one example, CIS 285. As "sometimes" means "in some occasions, occasionally," the reader cannot but be disappointed at not being informed anything about the other examples which Winnett must have had in mind. It is also almost incredible to see Winnett referring only to WH 374 in his so-called study. Whether he consulted his cards or WiHaL's lexicon (p. 428), he could not help seeing that ʾtm is also listed in WH 3032.

3032 lṣ'd bn 'ys bn ḫr (w)rḥṛ wb'lsmn 'tm
"By Ṣa'id b. 'Iyās b. Ḫair. He sweated and Ba'lsamīn restored [him] to health."

'tm is probably the IVth form of tamma, "to make complete, whole." It occurs frequently in Than. with the meaning "to restore to health."

Why does he sweep that text under the rug? Was it because JaMAR, XIII, p. 227, not only pointed out his misreading of four letters, his eliminating of another, and his inventing of an inexistent personal pronoun to give some meaning to his translation, but objected also to him that "the sweat is common to all persons and is not a disease? The translation of the god's act is, thus, uncalled for". What is important is Winnett's reading of the text, which his recent paper does not reject; that he jumped into a third switch and translates Saf ʾtm as "he restored to health"(also p. 628). What would be so unusual in a phrase (evidently in the line of his theory on ʾtm) such as this: "He sweated and Ba'lsamīn! - he mourned"? Winnett's reason for his new switch is the presence of the divine name b'lsmn which, in his opinion, must be followed by a verb with the divine name as its subject. Such a premise is a fallacy (cf. more expli-

[illegible] below, I [illegible] here follow a few examples.

The first example is of [illegible] mentioned by Winnett himself in [illegible] p. [illegible]). He reads the text as follows:

[illegible]

Winnett's reading of the "(3)" is yet another example of his irrational approach to the texts. The facsimile clearly shows h, and he has a photograph of the text. Yet, in spite of it, he corrects h to "(3)." His reasoning is [illegible]: h is well-known, but hh is new. For the name hh, cf. Ar hih "vox, [illegible] sulfure ge in ovum luteur camelus" and hihah "camelus masculus, cum [illegible] luteur vere [illegible]" (cf. DRAL, IV, p. 4214).

Their examples are as follows:

[illegible]: wlt wnt hnt, hn, [illegible]ment;

[illegible]: wlt wnt hwlm hnt, hnt, 'there were' disorders in Hawlim;

[illegible]: [illegible] hnt, [illegible] hnt, 'there were' disorders 'there', and he was [illegible]."

The above-mentioned personnes are exclusively informative of facts important to the different authors; they were not at all imprecative: the deity is neither asked to grant any favor nor held responsible for imprisonment or disorders.

The preceding paragraphs have shown that Winnett sweeps under the rug some texts, a few of which he himself published, which are embarassing - to say the least - for his thesis.

1 - Note on b'lsmn. - WiHaI (p. 559B) lists wH2:11 under the divine name. But, in his edition of the text, he reads [illegible] say" (p. [illegible]) and the final [illegible] [illegible] the facsimile (p. [illegible]). His reading of "[illegible]" must have been his initial [illegible] of the text which manifests his desire of adopting what he thought the text should have. Later on, he revised his decipherment and interpretation as "[illegible] say he married [illegible]" without correcting his initial name lists (the evidence of two stones in [illegible] was already pointed out by [illegible], pp. [illegible]). [illegible] does not utilize this inscription. But, he seems to endorse Winnett's reading of "brkt" because he lists the name as being 16 times as a place name in the [illegible] collection, and this is the number of references in WiHaI (p. [illegible]); he does not endorse "n'm" as a place name as in [illegible] because he does not list "n'm" as a place name; neither does he accept Winnett's interpretation of "smy" as a personal name because he does not list it on p. 531.

[illegible] 'glb wqrr brkt w'bsf n'm snt b'l sy (p. [illegible])

[illegible] Nashar b. 'Aglab. He settled at BRKT and the year he married SMY."

[illegible] meaning of Ar bal'l is "lord, master, [illegible]" (cf. DAFA, I [1967], p. 7223; cf. [illegible] Jean — J. Hoftijzer, Dictionnaire des inscriptions sémitiques de l'ouest, Leiden [illegible], p. 40). — Ar qarra "to settle, rest, remain, reside" [illegible] in combinement with the preposition bi or fi (cf. [illegible]), [illegible] (1)A); cf., e.g., [illegible] b- to spend the spring at" (e.g., [illegible]), [illegible] the winter at" (e.g., [illegible]). The preposition b is the [illegible] Winnett erroneously takes it as the initial letter of the [illegible]. Winnett does not refer qrr to CIS 24 [illegible] by [illegible], p. [illegible]. — The third letter of his "brkt" cannot be "k;" it looks like a [illegible] b. — "[illegible]" is considered by Winnett as the plural of "[illegible]," but he translates it as a singular. His interpretation of the word is [illegible] because the preposition b should have been repeated before his "'hsf." — The sixth letter from the end is read as "b" of his "b'l;" but there is still a tiny tail visible on his facsimile. — The long pericope of the text may be read as follows:

wqrr br(h)t w'hs fn'm snt s'l say

And he remained in [illegible] and found [illegible] to be [illegible] the year Samay couched.

[illegible], cf., e.g., the personal name rh in hi 22b. — The two verbs qrr and hs are each introduced by the preposition w and, thus, have the author of the text as subject (cf. above, p. '20). — [illegible], cf. [illegible] "contemptible" (cf. LaAEL, p. [illegible]). — fn'm, [illegible] — s'l, [illegible] "to cough" (cf. l.c., p. [illegible]).

In order to facilitate the [illegible], it seems preferable to repeat here the contents of the texts [illegible]:

JaS 2: lklb bn ntn bn frh w'ta 'l hr d'l bh';

JaS 5: lahum bn 'dt bn mhlm w'tm hr d'l hlfn;

JaS 10: l'dr'l bn hnn bn 'dr'l w'ta 'l hr wtly 'l hr tv' [illegible];

JaS 14: l'tfn bn ardt bn 'tfn w'tm 'l hr;

JaS 17: lmt bn rbht w'tm 'l hr; and

JaS 19: lw'lt bn anm w'tm 'l hr.

[illegible] translates [illegible] of JaS 3 as He engaged in sexual relation with [illegible]

[illegible] of the five other texts as He came together with [illegible] pp. 148, 205, 208, 210 and 211, respectively.

[illegible] van den Branden's opinion (cf. al-Machriq, 63 [1969], pp. 733-744).

The author's basic consideration, which determines the [illegible] of his thinking, is his etymology of [illegible] from Ar harr "fente; mort;" then "[illegible]" because "les [illegible] anciens des pierres inscrites ont appartenu sont, en effet, des tombeaux" (p. [illegible]).

Further, it is irrational to seek the meaning of a verb in that of its compl[illegible]. Moreover, there stone inscriptions from the country of 'Ar'ar from where the [illegible] of [illegible] come from. Many of them were not found on cairns, and it is [illegible] to prove that these stones were originally parts of those cairns. As stated by [illegible], "these kinds of texts of stones are landmarks or rallysigns." I do not see what would be gained here by taking up every major argument developed by the author. Therefore, I shall limit myself to his remarks on my understanding of [illegible] for the sole purpose of pinpointing the origin of some of Clark's [illegible] misunderstandings. — van den Branden's remarks read as follows (p. [illegible]):

> ..... [illegible] paraît [illegible] une parente inscription sur un
> ..... [illegible] 3 et 5 dans lesquels [illegible] cette
> ..... [illegible] Ce sont des textes tracés par un père
> ..... [illegible] Paléographiquement ils
> ..... [illegible] D'après la traduction du
> ..... [illegible] homophylie. Certes, l'ho-
> ..... [illegible] Arabes comme
> ..... [illegible] nous semble peu
> ..... [illegible] vanterait en présence de son
> ..... [illegible] la préposition 'l ait manqué
> ..... [illegible] avoir disparu par suite de
> ..... [illegible] inscription. Il y a, en effet,
> ..... [illegible] d'espace pour la
> ..... [illegible] qui ne deman-
> ..... [illegible] qu'elle manque, la
> ..... [illegible] pas nécessairement de
> ..... [illegible] le montre p. ex. le verbe
> ..... [illegible] la préposition, sans que cela

[illegible] valueless since there was no tomb in the vicinity of the place where those stones were found.

[illegible] is nothing new: it is most obvious to anyone who looks at the facsimiles and at

[illegible] genealogical tree of the three authors.

[illegible] erroneous not only because each text was written by the person who [illegible] to have done it but also because of JaSISA's genealogical tree and [illegible] which clearly states that "the authors of JaS 3 and 4 are brothers and nephews of the author of JaS 5" (p. [illegible]).

van den Branden never refers to the preceding twofold information, and his statement is based on his misreading of the name of the author of JaS 5, viz. his [illegible] instead of mhsm: the letter s is clear on the published photograph as it is on my tracing:

[illegible] follows JaSISA's genealogical tree dissected into [illegible] three elements with van den Branden's erroneous [illegible] tree based on his misreading of a single letter:

JaSISA			van den Branden		
	mhlm	mhlm		mhlm	mhlm
	ʿdt	ʿdt		ʿdt	ʿdt
mhlm	mhlm	mhlm	His mhlm	mhlm	mhlm
ʿdt	ʿdt	tn		ʿdt	tn
mhsm	msk			msk	
JaS 3	JaS 4	JaS 5	JaS 3	JaS 4	JaS 5

[illegible] course, it crossed my mind that ʿdt bn mhlm of JaS 3 could be the same as [illegible] their homonyms at the top of the pedigrees of JaS 4 and 5. I never thought that such an opinion was probable. Indeed, mhsm of JaS 3 would then be the uncle of [illegible] of JaS 5 and the granduncle of msk of JaS 4 who would become a nephew of tn of [illegible] JaS 5. It seems much easier for two brothers and their uncle to be together [illegible] use the same stone to engrave their pedigrees than for three relatives belonging to three different generations and three different branches of a family [illegible] be together and use the same stone for their pedigrees. According to JaSISA's genealogical tree, the order of the texts is logical: the upper text is by the uncle and the two below by his nephews. Otherwise, the upper text would be by a man, that below it by his nephew and the bottom text by the first man's uncle. [illegible] is erroneous: the initial m is different in each text; so is the form of d, h and s.

[illegible] also is erroneous: the homophylie has nothing to do with any aspect of sexuality as it refers to biological characteristics of animals.

[illegible] a personal judgment on the part of van den Branden, and that kind of [illegible] ment is inadmissible. Not a single text published so far even remotely [illegible] tes that homosexuality was considered as "monstrous" by those populations. It is appropriate to recall here my remarks on a similar case, viz. G. Ryckmans' [illegible] lexicon of some petroglyphs; they read as follows:

> "Des trois dessins ne sort ni plus ni moins déconcertants ni plus déso[illegible] rants que certains dessins thamoudéens auxquels l'éditeur [= G. Ry[illegible]] ne fait pas allusion, p.ex. Philby 1[illegible]; ils relèvent tous d'un réalisme naturaliste qui doit être compris uniquement en fonction des civilisations qui les ont produits" (cf. Bibl, 17 [1936], p. 2[illegible]).

[illegible] is the result of a misreading of both the photograph and the tracing which is reproduced above. There is no room for three letters, two of them being [illegible] and each of them being much wider than the narrow stroke of l: the letter [illegible] must have been adjacent to the right for it is completely destroyed by the splinter, and this letter most probably took the whole width of the upper section of the damaged spot. There could not possibly have been two letters added thereto; if that were the case they would have been engraved, at least partially, on the still [illegible] surface of the stone, and nothing is visible there.

[illegible] the use of prepositions after the verbs normally affects deeply the meaning of the latter. An example, which is perfectly parallel to the present case, was given by [illegible] (p. [illegible]), viz. [illegible] (IInd form) to fight; and

[illegible] b- (Ist form) to select for oneself.

It would, of course, be ridiculous to translate

[illegible] as "he fought in the [= his] goats" or even "he fought the [= his] goats;"

[illegible] as "he fought in the [= his] grass" or even "he fought the [= his] grass."

It is, therefore, temerarious to start any study on the hypothesis that a particular case is an exception.

[illegible] also is erroneous. Two years before the printing of van den Branden's paper, [illegible] had stated (p. [illegible]): "The usage of the verb wgm with ʿl is so overwhelmingly consistent that it would be temerarious still to maintain (on what basis?) the probability of ever finding wgm with a direct complement; wgm may safely be considered as a static, an intransitive verb."

[illegible] - [illegible]. Clark's opinion.

The centerpiece of ClAS's study of ʾtm/ʾtm ʿl (p. [illegible], note 42) is an extravagant application of an expression involving the Ar verb [illegible] combined with the old error of disregarding the importance of the preposi-

[illegible] These two main errors are enhanced by brightly colored trimmings, which in[illegible] the surreptitious copying of some of van den Branden's errors. For Winnett's [illegible] reference to Clark's opinion in the Tham section, cf. below, B 3.

a - The first statement of ClAS's exposé is the [illegible] of his barrage, which is concisely worded as follows:

> " The expression ʾtm ʿl is to be related to the Ar. tamma or ʾatamma ʿalā, "to finish off a wounded man" (see Lane, Lexicon, p.315)."

[illegible] of all, it would have been absolutely necessary for him to prove that Saf [illegible] does not, and could not, correspond to Ar ʾtm, which is the obvious etymology. [illegible]thermore, LaAEL does not give a single example of the use of Ar ʾatamma ʿalā. [illegible]ally, ClAS's statement completely distorts LaAEL's testimony which reads as follows (p. 315B):

تمّم على" [illegible] الذبيحة ; *He hastened and completed the slaughter of the wounded man; or made his slaughter sure, or certain.* "	The idea of "hasten and complete the slaughter of" = "his slaughter" = ClAS's "finish off" is clearly demand-

[illegible] by the word jarīḥ which Clark prefers to eliminate from his quotation of the [illegible]riginal text, first statement. Yet, it is precisely that word that is the reason for the change of meaning given to tammama. Indeed, Lane himself inserted [illegible] his text the siglum ‡ which, according to his p. xxixl, "means asserted to be [illegible]tropical," viz. 'rhetorically changed from its exact original sense, having the [illegible]ature of a trop." It must be strongly emphasized that none of the verbs rel[illegible] hr's is mentioned in any text as being wounded; therefore, the Ar expression [illegible] not, and cannot be, applicable in the present case.

b - ClAS's second blast is presented as follows:

> " Jamme's rendering of this word is inconsistent in that in JaS 2, 10, 14, 17 and 19 he has translated ʾtm ʿl hr as "he came together with Hayr" while in JaS 3 he has read ʾtm ḥr, "he engaged in sexual relations with Hayr". "

Clark's judgment is apparently based on this other affirmation:

> " Even if the word ʿl is missing in this case this does not necessarily imply a different meaning for the text ,"

with reference to van den Branden; for this, cf. above, p. 142 b. Taking into consideration the contrast of the preceding statement with Clark's affirmations dealt with in the next section, in which he steals van den Branden's ideas without acknowledging his source, the reader cannot but wonder why Clark felt the necessity of openly hiding behind van den Branden in this case. Furthermore, the mere enun[illegible]ciation of his second remark indicates that the opposite is normal, but non cons-

[illegible] of the Ar expression;

[illegible] restates his application of a tropical Ar expression to an [illegible] suitable text; and

[illegible] explicitly [illegible] collection.

[illegible] Clark does not seem to be [illegible] of [illegible] a [illegible] of no less than six [illegible] wonder! The [illegible] of a [illegible] not be lost for posterity; it was [illegible] less than six [illegible].

e.- There remain two [illegible] that corroborate the [illegible] of the [illegible] the pure examples of [illegible].

[illegible] as [illegible] cannot be accepted:

as read by Dame - there [illegible] this time . .

If his remark is taken seriously, then Clark relates the name hr to a root "hr" which does not exist. But, since he does not vocalize names, the reader will never know to which root he might refer the name. In fact, his remark does not make any sense unless he has the ctyl qtayl derivation in mind, in which case he would show his ignorance because the "diphtong -ay-" belongs to the radical, not to the diminutive nominal derivation. Winnett also endorses my vocalization of the name as "Hayr" (p. 2598) in spite of his spelling of "Hair" in Lihyan (p. [illegible]). It makes no comment on Clark's above-quoted statement.

(2) Clark's objection against van den Branden's interpretation of ʾtn ʿl as "s'arrêter à" is this: "it may mean 'to remain' but not 'to stop' and the preposition ʿl would be inappropriate in such a context."

The answer he should have given van den Branden is the Ar expression ʾatana bi [illegible] "he stayed, remained, dwelt, and abode in the place" (cf. Lihyan, p. [illegible]) with the local preposition bi, and the preposition b does not exist in the Saf expression. The second half of Clark's statement comes from an ignorant; cf., e.g., the following expressions hrs ʿl to be on the lookout for; and

ʾtʿ ʿl to spend the spring at.

It is difficult to understand how and why, in order to prove that ʾtn equals ʾtn ʿl, neither Winnett nor Clark did refer ... to hrs which equals hrs ʿl. This fea-

ture was easy to find since both forms are side by side in the WH collection:

WH [illegible]: hrg h'ilt m'rt *he was on the lookout for the female camel with a small litter in [illegible]*, p. [illegible]; and

WH [illegible]: "hrg 'l 'bh *He was on the lookout for his father*" as in WHAI (p. [illegible] and facsimile on p. 694). Note that the facsimile does not justify the editor's addition of "..." after hrg.

The example of hrg = hrg 'l proves that the rule on the use of the prepositions is not constant, not that the rule is inexistent.

f – The five preceding sections belong to ClaAS's note 42(p. 156) which is the author's commentary on his interpretation of JaS 10 (p. 152). JaSTM (p. 205) reads the text as follows:

[illegible] *And he came together* [illegible] *rang to and fro, and he* [illegible]

Clark translates the second half of the text as follows(p. 153):

" and he finished off HR, and TY' had followed after HR and waged war". "

The reading of such a pericope makes two remarks necessary. The author's desire of rendering the preposition 'l in his translation or any other pretext cannot justify his grossly erroneous use of the preposition "after" with the transitive verb "to follow." Furthermore, his interpretation does not make any sense for, if the author of the text "finished off Hr," how could Clark say that "TY' had followed HR"? How can anyone "follow after" a dead man? If, by any chance, Clark intends to say that, although a whole tribe was pursuing hr, it was the author of the text who, along with five of his friends (according to Clark), "finished him off." This does not make any sense either.

As stated above, his interpretation of 'tm 'l is unacceptable not only because of his etymology but also because nothing in the texts substantiates his idea on "the wounded HR." His interpretation of the central section of the pericope is also contradicted not only by the conjunction w which normally does not introduce a change in the subject of the verb but also by the grammatical order of the words. The conjunction w introducing both verb 'tm and tly indicates that their subject is the author of the text, and were ty' the subject of tly, the word would have been written between tly and 'l hr.

On the etymology of tly, Clark writes: "tly – tallā, 'to follow'"(p.156). It is incomprehensible why he chose the second form of Ar talá (o) since the mean-

[illegible] of the 1st form is "to follow." Furthermore, Ar tallā (o) is a transitive verb; [illegible] the expression "talawtuhu I followed him or it, or walked behind, or after him or it"(cf. LaASL, p. 3133B). There is no preposition in Ar, and either "behind" or "after" belong idiomatically to "walk," and not to "follow."

Clark's understanding of ty' as a clan name is simplistic; cf., e.g., th' is known as both a tribe name (JaS 2 and 13) and as a verb (e.g., LP 1214 in JaSM, p. 33). The use of f before hrb, contrasting with that of the w's, seems to introduce a consequence of the author of the text becoming an equerry of hr. Finally, the only addition to my commentary on the text is to point out that ty' could well be an asyndetic relative phrase meaning "[who] was going to and fro."

D – The Tham section of Winnett's exposé.

1 – The number of texts involved.

Winnett lists "26" (in his summary) entries which become "some twenty inscriptions" (p. 239A). The only two entries added to my list which, as stated in JaTV (p. 291A), "does not claim to be exhaustive," are Hu 627 (p. 242) and 796 (p. 243A), respectively. In fact, Hu 627 only can be added because 'tm, either as a noun or a verb, is inexistent in Hu 796. Both texts are studied below in D 7 l and D 7 t, respectively. Moreover, for my exclusion of the last two entries of Winnett's paper, cf. below, D 7 a (5). Finally, Winnett excludes JsaT 754 from his list and, here again, he does not justify his attitude.

2 – The seven-legged support of Winnett's theory.

Winnett's theory as illustrated by his translations is based on seven pillars each having its own special importance. The first is all too common to his publications, cf. also above, his Saf. The third, his theory on the word divider, has no direct relevance to the interpretation of 'tm. Winnett brings up the third question in several of his translations, and the second, although neither discussed nor even mentioned by him, is nonetheless present in his treatment of four inscriptions.

a – The repeated use of inconsistent and/or contradictory statements originating from the author's shortsighted argumenting method which is riveted to the matter immediately at hand, is a feature common to Saf and Tham sections of Winnett's paper. Here follows the example of wdth of Hu 104 where he really shows himself at his best. He writes this (pp. 240B-241A):

[illegible] meaning "to love" [illegible]

[illegible]

The following remarks are in order. (1) His expression "almost certainly" is given two different meanings, viz. either "with the definite exclusion" with regards to my interpretation of wdd as a verb which is squarely shelved, or "more probably" with regards to his own interpretation for the translation of wdd as "friend" in three out of the four texts listed by himself, Hu 126, 207 and 769, is followed immediately by an alternative put between parantheses, viz. "(or [illegible])," a personal name.

(2) Winnett rejects Clark's opinion because "[illegible] the contexts in which [illegible] [illegible] p. 148; cf. below, [illegible]. In the present case, the texts provide a sexual context shown by the word wdd ... and he himself refuses to acknowledge those contexts ... and his material reason is his text reproduced above "The word wdd..." with reference to four texts only, Hu 126, 207, 267 and 769!

(3) Winnett knows very well that the words "Love, lover; to love..." always have a sexual meaning. Therefore, his preconcieved theory left him no choice but to attempt to bastardize the wdd confirmation of my sexual interpretation of ʾem; and his twofold attempt is presented in the two following paragraphs.

(4) Winnett is so blinded by his theory "[illegible] ʾem telle du par [illegible]" implement that he does not even see how ridiculous it is, in order to avoid the idea of "love," to use the vain sutterfuge of the distinction between the substantive "love, ..." and the verb "to love." "Cf. wdd, 'love'" (pp. [illegible] and [illegible]). For this text, cf. below, D 7 b (2) [a] [b]. Winnett's p. 48 contains this: "[illegible]

[illegible] wddu fl) 165 "

Here, as well as in WiHaI, wdd is given a single meaning, that of "love." But, the

[illegible] of his quotation contains four gross errors.

[illegible] means "to have an affection or [illegible]" in the text involved, [illegible], cf. [illegible]. [illegible] "to be fond of" is idiomatic and cannot render the translation [illegible] of the Ugar[illegible] expression wdd f- which means love 'with' or.

(3) The verb wdd [illegible] transitive does not govern its complement through a preposition, [illegible] form sometimes has the preposition ʾim. It is [illegible] that two persons, [illegible]ett and Clark (cf. above, p. 148, for his expression "to follow after [illegible]") raised in English-speaking countries, would both commit the very same error [illegible] using an intransitive verb + preposition as the [illegible] equivalent of a transitive verb, they both consider that preposition as integrant [illegible] the transitive verb and, therefore, take that preposition as the [illegible] in an inscription.

(4) [illegible] his interpretation, Winnett invents an inexistent ir form, "[illegible]" [illegible] 1st form).

In his recent paper, Winnett introduces the idea of "friend" (cf. the [illegible] of his text above, p. 148B), which is a secondary meaning of ir wadda (cf. [illegible], IV, p. 448, LaAEL, p. 2931B, and even Winnett's favorite SaAAL, p. 119CA). The meaning of "friend" was not mentioned in WiHaI or WiReAES because the translation of "wdd to love, lover, loved one" and his interpretation of the texts did not clash. In the present paper, they d o for Winnett's preconcieved idea on ʾtm forces him to reject the idea of love from wdd. Therefore, not only did Winnett [illegible] the meaning "friend" to that of "lover," but he also he retains it to the exclusivity of "lover, ..." in his translations of Hu 126, 207, 267 and 769. It is self-evident that he COULD NOT MAINTAIN the meaning of "love" which HE KNOWS is [illegible] without ACCEPTING in the texts a SEXUAL CONTEXT which he REJECTED FROM THE START as a result of his preconcieved idea on ʾtm.

b - Winnett's theory on his prepositions "nm = lm."

Winnett keeps repeating his erroneous theory on his so-called preposition "nm = lm = ly" (cf. Hu 749 and out 41) which forces him to arbitrarily cut a phrase into two independent sentences (cf. Hu 317 and Isa[illegible]). But, due to some hidden [illegible] known to him only, he drops the same interpretation of "lm" which he should have applied to Hu 170 = 775. His opinion was well formulated in [illegible] (p. 29) as follows:

"[illegible] ing of n-m seems to be furnished by the [illegible] so many names in "Thamudic A". It ca[illegible] than a dialectical variant of l-m, the inte[illegible] frequent phenomenon. "

This opinion was remarked in JaRS, pp. 42-44, and Winnett's 1981 rehearsal of his same erroneous theory was dealt with in JaRS, XXXI, p. 179.

c - Winnett and his so-called imperviousness of the class "B."

(1) Winnett remarks that

" It is important to observe that they are [illegible] a type of script which I have labelled "Thamudic B" or "Najdi Thamudic." " with reference to both WiSLTI, "pp. 20, 28-34 and pl. X" (p. 239B, note 6) and WiReAR, "p. 205" (p.240A, note 7). Winnett's classification of Tham texts, whether in five groups as in WiSLTI (1967) or only in four in WiReAR (1970) or possibly (who knows?) only in three sometimes in the future, is based on either his inaccurate reproductions of other scholars or his own incorrect facsimiles of texts. As demonstrated in JaRS, XXV, pp. 7-8, to deal with his two classifications amounts to juggle with distorted letter forms.

(2) The classification of his 26 texts into A (Thamudic Class) (cf. above, his "all"), viz. his "B = Najdi" is arbitrary even according to his own rules.

Hu 114 (his no. 1), Hu 124 (his no. 4) and 124 (his no.6) are attributed to his "B" on the sole basis of a single letter, ʾ. Hu 114 (his no. 2) is given to his "B" because of ʾ, but the rounded "y" which Winnett corrects to "(m)" because he needs this letter very badly, belongs to his "C" and "D." Hu 125 (his no. 3) is also given to his "B," but the ʾ belongs to his "C" and "D," and Winnett reads it as "h"! In Hu 124 (his no. 4), the ʾ also belongs to his "C" and "D," etc. The value of his "B," "C," etc. is no more nor less than of a window dressing; regardless of what he puts in, Winnett will still do what he wishes and when it is necessary to suit his whim.

(3) Winnett argues as if his division of his "Thamudic B" and its imperviousness to any other of his Tham groups were an epigraphical evidence ... because it suits him now; any other time, he would deny it. However, since his classifications are definitely not an epigraphical evidence, his argumentation is entirely subjective, viz. that which he likes now; consequently, he cannot expect anyone else to consider it as sacrosanct and untouchable as he does.

(4) WiReAR (p. 69) states that

" I recognized that such a classification was neither complete nor entirely satisfactory. "

But, he fails to give the reference to any pages of WiSLTI where he would have published such an avowal. In this publication, one may find the following statements in

the general introduction to his study, viz.

" I do not claim to have met with complete success but I am confident that I have been able to establish Lihyanite and Thamudic studies on a much firmer basis than hitherto. " (p. 1).

The real value of these affirmations, however, does not exactly reflect what the author implies in his introduction to the Tham inscriptions, viz.

" The most important conclusion is that it is possible to divide up the Thamudic texts into at least five groups which differ from one another quite noticeably in the type of script employed as well as in vocabulary and to a certain extent in the direction of writing " (p. 20).

The apologetic guardedness of the first text gave place to, and is swallowed by, the firm assurance of the second.

(5) As a consequence of this description of his "B," Winnett concludes that

" We should not be surprised therefore if ʾtm in Thamudic B has a different meaning from what it has in Safaitic or in the other Thamudic texts. " (p. 240A).

Study is denying the existence of local particularities in letter forms and in the linguistic or religious expressions. All that happens also in all languages; it is the opposite that would be exceptional. Assuredly, a shift in the meaning of a word is always possible, but it must be proven, not merely assumed to suit someone's whim. Furthermore, his affirmation is valueless unless substantiated by the study of all texts involved and not at all by a trumped-up imperviousness invented for the sake of the cause which is all the more unacceptable in that all the rejected inscriptions belong to the same linguistic Ar group. Last, but certainly not least, he speaks of "late Thamudic texts," in in so doing, he simply throws dust into the eyes of the reader and contradicts himself in the process. Indeed, he does not give a single example of those "late Thamudic texts," and [illegible] because they DO NOT EXIST since he assigns A L L ʾtm texts to his "B."

(6) Three more remarks on WiSLTI's treatment of his "B" are in order.

(a) The no.2 illustration of his "t" on pl. X is twofold, viz. three vertical bars crossed perpendicularly by one horizontal bar and the same with the horizontal bar going beyond the two extreme vertical bars. This sign is reported to be in "Hu 626" (p. 34) = Hu 789d. This text was republished by WiReAES (p. 88, no. "203(d)") where the letter is given the value of "ṯ." It would not have been a luxury for Winnett to update WiSLTI's chart in WiReAR and in the very least, to acknowledge his change of mind.

(b) Winnett's ingenuity of adapting the meaning of a word to suit his translations is remarkable: he gives no less

[illegible] different meanings to his so-called preposition "[illegible]" in his "[illegible]" ([illegible]): 5 times (p. [illegible]) and 2 times (p. 31);

"[illegible]": [illegible] times (p. [illegible]); "[illegible]": [illegible] times (p. 30);

"[illegible]": 1 time (p. [illegible]); and

"[illegible]": 1 time (p. [illegible]).

[illegible] followed in Ennabi's footsteps by giving the same "[illegible]" three different meanings, viz. "[illegible], [illegible], [illegible]" (p. [illegible]). (c) An important feature of [illegible]'s study of the "[illegible]" is his acceptance as n o r m a l of the form "[illegible]" for [illegible] as [illegible] (p. [illegible]) without any explanation or justification. [illegible] had said, it clear that it was not so, and wrote that:

"[illegible] 462.[illegible]

[illegible]" (p. 502, commentary on [illegible]). This inscription was translated by [illegible] (p. [illegible], no. [illegible] = [illegible]); cf. [illegible], [illegible]).

[illegible] also lists as normal the "f. accus. [illegible]" in 12 texts, and the form [illegible] in two inscriptions, both forms being attested in Hu 80. The form [illegible] is found [illegible] and [illegible] = [illegible] in [illegible], [illegible], p. [illegible]), but the so-called accusative form "[illegible]" is not attested by any text because all the texts invoked yield situations [illegible] without being tampered with by the restitution of one inexistent letter. I also find it offensive to see anyone accusing the Than writers of [illegible] (which [illegible]) accentuated the name of the well-known deity [illegible] by carelessness or negligence or any other reason.

[illegible] the list of the texts given by [illegible] (p. 545A) and the references to [illegible] where they were dealt with.

[illegible] 474, cf. below, D 2 f (1).

[illegible] 694, cf. my Minaean..., pp. [illegible], no. [illegible].

[illegible] 804, cf. [illegible], p. 100, note 57.

[illegible] immediately below. [illegible], cf. [illegible] below.

[illegible] JaSaM, V, p. 102, note 74.

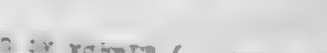
[illegible] the study of the three remaining texts which have not been dealt [illegible].

[illegible] 296 = Sighty 22 (cf. [illegible], p. 325).

Huber's copy is the best with the exception of the initial letter the form of which is contradicted by the two other [illegible]'s, and the [illegible] which has the same awkward form as [illegible]'s copy. These two letters are [illegible] written in JaSaM's copy.

[illegible] text may be read as follows: [illegible] s(w)ḫ [illegible] q'y' [illegible] [illegible] ḏ̂ḏ̂'t Ṣ̂(w)ḫ has co[illegible] with [illegible]'aya' [during a period of] [illegible]. — [illegible] [illegible] as "s'd"(as HaNNIP, 9 [1901], p. 350, and JaSaM) in spite of the fact [illegible] the two complete copies have both "s'q." It is much easier to correct [illegible] to [illegible] than q to d. Cf. the verb in [illegible] 139 in JaMR, XIII, p. 169. — [illegible], e.g., Hu [illegible]. — q'y', cf. Ar qa'iya "to have a turned-up nose" (cf. SaAL, p. 7998). — [illegible], cf. Ar quds and qudus "purity" (cf. LaAL, p. 2497A): the noun may be understood as a temporal adverbial complement.

[illegible] 350: 340



[illegible] reads the text as follows: "[illegible] Ḏ̂ Ḏ̂ḏ̂ [illegible]" (p. 316).— The text may be read as follows: [illegible] s'ḫ. Karḫum has taken [illegible] medicine [here]. — [illegible], cf. [illegible] in Hu 805. — s'ḫ, cf. Ar sa'aḫa "to pour medicine into one's nose" (cf. LaAL, p. 13643).

[illegible] 462: 462 (p. 281)

[illegible] reads "[illegible]," a reading which he himself says comes from both WiSLTI (p. 30) and LITS (p. [illegible], no. 130); the latter says that

> "Das l am ersten Worte ist wohl nur aus Versehen weggelassen, im Original oder in der Kopie," and, therefore, he transcri-

[illegible] it as "[illegible]." In so doing, LITS clearly shows that, in his opinion, the form "[illegible]" is irregular. — The text may be read as follows:

[illegible] Karaḫ has helped Namiḫ [who] had stopped [here].

[illegible]. — [illegible], e.g., [illegible]. — [illegible], [illegible]. [illegible] [illegible], cf. [illegible].

[illegible] - Winnett and the word dividers.

[illegible] are some texts in WiTV where vertical strokes are [illegible] [illegible], vol. [illegible], [illegible], [illegible], [illegible], [illegible], [illegible], [illegible]. This feature is not mentioned in Winnett's study of [illegible]. It is [illegible] without any special composite comment in his study of [illegible] ("[illegible]" on p. 2[illegible]), [illegible] on p. 2424)

[illegible] ("[illegible]" on p. 241A).

In these [illegible] only does Winnett speak his mind on the word dividers as such. [illegible]'s revision of [illegible] (p. 2424) includes the understanding of a vertical line [illegible]. Winnett's dictatorical reaction is this:

"[illegible]" (p. 241A).

I wish to draw the attention of the reader on the adverb "always" in Winnett's statement.

In revision of [illegible] he includes the same interpretation twice. For Winnett, by [illegible]

"[illegible] (p. 241A). Note that the adverb "always" has disappeared.

[illegible] OF THE [illegible] OF TEXTS, and especially of THE FIRST (cf. the adverb "always"), Winnett's reading of [illegible] (p. 241A) shows his understanding [illegible] a word divider [illegible] THREE, and his commentary in the left [illegible] of his recent affirmation quoted above, states that "[illegible]".

(b) The most obvious objection is this. It is sufficient for an author to contradict himself more bluntly in the very same paper. This example also is an unmistakable proof that Winnett does not really understand the meaning of the words he uses and is above anything else bent on [illegible] arguments strictly for the sake of the cause. For the so-called imperfections of the "B," cf. already above, pp. [illegible]. Finally even were his distinction acceptable, his expression "very sparingly" is vague enough to cover three or [illegible] times beside those of his enemy.

(c) The author states that "[illegible]".

[illegible] contents of the errors and misunderstandings already noted [illegible] all those contained in the following pages as well as the innumerable criticisms previously leveled against his argumenting method and his work evidence [illegible] relative value from his subjective testimony manifested in [illegible] statements.

(a) Preliminary remark. — The [illegible] 23 (cf. WiReAR, p. 80, facsimile on p. 207, and photograph on p. 216; cf. JaRwiReAR, p. 524A, where "trsmn" must be corrected to [illegible]).

(b) His first reference is [illegible]

" 23 Phot. W 2.22 and copy. Jawfian script. — To the right of [illegible] Pls. 3 and 12.

hrdw wnky w'trsm i'dn'l wdly

O Rudd and Nukas and Hurrism [illegible]

[illegible] Winnett's transcription does NOT register any of the three word dividers as if they were inexistent.

[2] He affirms that: "[illegible] word divider is employed [illegible]." This statement is erroneous: there is a word divider after each divine name, not only "between" the three names.

[3] Winnett contradicts himself openly. He repeatedly restricts his argumentation to his "Thamudic B." Yet, the edition of WiTh 23 declares (cf. above) to text to be written in his "Jawfian script" (cf. my remarks in JaRwiReAR, pp. 523B-524A), " a script which resembles Taymanite" (cf. WiReAR, p. 73). Therefore, he introduces in his argumentations on "B" texts which do NOT belong to his "B" and which are "presumably of much the same date" as that of his "Taymanite." Therefore, in good logic, he cannot exclude both his "Jawfian" and his "Taymanite" from his argumentations. It should be added that, although placing his "Jawfian" next to his "Taymanite" in his chart (cf. WiReAR, p. 205), Winnett categorically states in his introduction that "[illegible] (cf. [illegible], p. [illegible]). Thus, his "Jawfian" is simply eliminated from his Tham. but, the words of the texts written in his "Jawfian script" resurface again in the glossary, but in the wrong place, viz. in the "Thamudic" section (cf. WiReAR, pp. 193-196). The preceding facts clearly indicate that Winnett can do nothing but mess up things ... unless, of course, he does not understand the words he uses.

[illegible] which they find themselves involved or which they [illegible] the case in AfO [illegible], e.g., [illegible] bi [illegible] Salomo scripsi, bi [illegible] Sonne." in [illegible], I, p. 7[illegible]; cf. also J. Peterson, [illegible] [illegible] [illegible]burg, 19[illegible]), who lists on p. [illegible] [illegible] as the most frequently used pro[illegible] [illegible]. Other Iscure examples of this usage in Latin "[illegible]" which was typically used to express surprise or agreement; the "[illegible]" [illegible] "By God!," "[illegible] the [illegible]," "By Vesta!"; the French "[illegible]" or the English "By [illegible]!" which have become exclamations to intensify [illegible] strengthen a statement. Nobody in his right mind would dare to claim that these immediately connected with the above-quoted exclamations would attribute the paternity of its contents to God. Furthermore, the reader [illegible] suggested to find in [illegible] translations consisting of mere statements con[illegible] of Wirnett's two above-mentioned affirmations, whether the divine name [illegible] by [illegible] or [illegible]; e.g.:

[illegible]: "[illegible] [illegible] [illegible]" (p. 30); cf. JaNAR, VII, p. 133, note 36.

[illegible]: "[illegible] [illegible], the fighter" (p. 30). Such a translation is ridiculous; here again, he isolates 1.2 from 1.1; cf. JaNAR, VII, p. 149, note 1/6.

[illegible]: "[illegible] [illegible] is vengeance to [illegible]" (p. 30), what a strange [illegible]; here again, he isolates 1.1 from 1.2; cf. below.

[illegible]: "[illegible] the [illegible] of a caravan [illegible]; here again, 1.1 is isolated from [illegible].

[illegible]: "[illegible], they are filthy! By [illegible]" (p. 29); cf. below.

[illegible]

[illegible] (9 [1929], p. 344, no. 1) knew Huber's copy only, but having no pronunciation as clue[illegible], Salévy correctly read the copy as [illegible] without pro[illegible] [illegible]. — Jaubert, I, p. 76, reads the text as follows:

[illegible]

[illegible] a leaf [illegible] (cf. [illegible], no. [illegible]). [illegible] leaf

[illegible]

[illegible] very moderately to

[illegible] and reads leaf [illegible] as follows: [illegible] and his translation is given above, p. [illegible], bottom. [illegible]'s pl. [illegible], 'group [illegible]', practically distorts every letter of the text. By ignoring l.1 of Huber's copy, [illegible] gives the reader little error by formulating a translation where [illegible] can only be [illegible] famous city of the same name although Huber's copy makes it [illegible] that [illegible] is a personal name (cf. also [illegible] Krahmann and [illegible] [illegible], no. [illegible]) [illegible] Jaubert's copy, but refrains from suggesting any interpretation of the text[illegible]. Finally, Huber's copy must be preferred to Jaubert's where not only the ending but also the end of leaf [illegible] is unclear, and the copy of leaf [illegible] shows a destructrate "r" which most probably is the left edge of a feature of [illegible] with a stelli-like (?more, the [illegible]) design in its center.

[illegible] dealt with) retains the reading of the initial letter as "d" but with-
[illegible] the possibility of the letter being ḏ. Cf. Ar da³ula "to be,become,
[illegible] thin and despicable, abject, or inconspicuous" (cf. LaAEL, p.1760A).
[illegible] — [illegible], e.g., Hu [illegible]/2. — [illegible]: already [illegible] (in [1962], p. 64,
[illegible] the doubtful reading of [illegible]. Without mentioning [illegible], Littmann
[illegible] the letter as ḫ and sees in kḫt "ein Diminutiv von k-ḫ" (cf. BiOr,9[1952],
[illegible]). Even were kḫt derived from the root kḫḫ (cf. also HaIC, p. 495), it would
[illegible] not be a diminutive, but a qtlt (not a "qtylt") derivation. The name teri-
[illegible] from the root kht; cf. Ar ³akhat "short, as an epithet applied to a man" (cf.
[illegible], p. 2594C).

[illegible] 551.

WiGLTT (p. 29) reads the text as follows: 551
[illegible]-h-y k-dh-r-w n-m ³-d-b³-l," and his translation is reproduced above, p. 157, bottom. In the author's copy of the text on his [illegible], "group 2," none of the letters is drawn accurately. — His reading, which [illegible] endorsed by vdBrIT (p. 304) is unacceptable: the 6th letter is ṭ, not "dh;" [illegible] 10th letter is ġ, not "n;" and the subjects of the phrase, "they," remain undetermined. — The text may be read as follows:

bnhy qṭr wġm ³db³l

By Nahī! Qāṭir has treated ³Adab³il with violence.

[illegible], cf. Ar qaṭara "stillavit, guttatim fluxit aqua" (cf. PrLAL, III, pp. 463B-[illegible]). — wġm, cf. Ar waġama "violenter tractavit aliquem" (cf. l.c., IV, p.486B).

δ – The contexts of the ³tm inscriptions.

In the arsenal of Winnett's arguments the most high-sounding and impressive one is based on "the contexts" (p. 239A) or "the pattern of the other ³tm-inscriptions" (p. 242A). There cannot be any doubt that, when he mentions either of these two expressions, Winnett is convinced of giving the quietus. But, the most important question is to accurately determine the characteristics of that pattern.

(1) Winnett invokes that finishing stroke in four cases, viz. (a) his rejection of Clark's opinion on Saf ³tm (cf. below, D 3);

(b) his division of Hu 402 into two different texts (cf. below, D 7 k (2));

(c) his rejection of a possible interpretation of his "d⁶n" in Hu 627 (cf. below, D 7 l (3)); and

(c) his interpretation of Hu 749 (cf. below, D 7 a (5)).

[illegible] Winnett does not explain himself in the first case, it is [illegible] to [illegible] In both the second and fourth cases, his reasoning [illegible] is erroneous. Finally, in the third case, he is flailing the air because his "[illegible]" is not the correct reading.

(2) In four other cases, however, Winnett ignores the nature of the contexts and suggests solutions opposed to them, viz.

(a) the occurrence of the Hebrew adjective tamîm in relation with ʾtm (cf. below, [illegible]);

(b) the understanding of wdd mentioned in the ʾtm texts (cf. above, pp.147-149) [illegible] of ʾlh of Hu 627 (cf. below, D 7 1 (1)); and

(c) the interpretation of [illegible] the author's name in Hu [illegible] (cf. below, [illegible]).

[illegible] - Winnett's rejection of W.A. Clark's opinion in Saf.

It is immediately after his long statement quoted at the beginning [illegible] (cf. above, p. 157) and at the beginning of his last introductory paragraph [illegible] that Winnett at long last condescends to [illegible] with Mr. Clark's opinion on Saf ʾtm. His judgment is as follows:

[illegible] "[illegible]. This statement is already reproduced above, p. 148. Not a single word is [illegible] and the reader is left completely in the dark as to [illegible] Furthermore, since Winnett speaks of Saf only, the three lines [illegible] are out of place exactly as "un cheveu dans la soupe" of his Thax [illegible].

4 - Winnett's rejection of A. van den Branden's opinion.

Winnett then turns his attention to van den Branden's opinion :

"[illegible], 156, etc." [illegible] p. [illegible] and this not [illegible] refers to vdBrIT,"pp. [illegible] vdBrIT's p. [illegible] commentary on Hut 148 presents his opinion in a very short statement, viz. "ʾtm, impert. de f. de tmm," which is repeated in two complementary places, viz. "ʾtm, cf. tmm" (p. [illegible]) and "tm, IV, Impérat parfait" (p. 518B). Winnett's reason for rejecting vdBrIT's interpretation is most astounding; he states that van den Branden's

[illegible] (p. 240A).

[illegible] truistic statement or a "lapalissade" that "perfect, perfection" are said [illegible] everything, material or not; therefore, he who restricts them to [illegible] "[illegible]" shows that he does not understand the words he [illegible]. Moreover, the Winnett says that

[illegible] (cf. M. Höfner's review of vdB, [illegible] Orientalia NS 23, 1954, p. 316. She herself seems to [illegible] vdB's [illegible]).

[illegible]nett misunderstood M. Höfner's German. After giving the list of the ʾtm texts [illegible] with in vdBrIT to which she adds "Dut, 34," she mentions "Hu 129" which is misprinted as Hu "127" in vdBrIT (p. 518B). After noting that ʾtm is [illegible] [illegible] haben immer als IV. Form von tmm ," she suggests that [illegible] ," but she [illegible] the SA and Sogdian parallels. There can hardly be any doubt that this is [illegible] opinion she prefers because it is the most obvious etymology. But, she continues saying that "[illegible] ...

... so heisst ʾtm wohl am wahrscheinlichsten
" gib Gelingen " (so Littmann); " mache vollkommen " (v. d. Br.) scheint
dem Geist dieser Inschriften kaum recht angemessen zu sein "

for Winnett to say that "she herself seems to favour vdB's interpretation" is to [illegible] the proof that he understood the opposite of what Höfner wrote because for her, vdBrIT's interpretation is "hardly correct." Finally, I wish to draw the attention of the reader to the fact that the reference to Höfner's exposé was dropped from the end of JaTV's note 1 (p. 29CA).

5 - Winnett's exposé of his theory on ʾtm.

a - Winnett has finally arrived at the crucial section of his introduction, viz. the formulation of his theory. However, if the reader wants to understand his introductory statements he must go beyond the lines devoted to Clark's and van den Branden's opinions and back to his statement introduced above, p. 1[illegible]. It is with the last sentence of that quotation that his following introductory statement ties in, viz.

" [illegible]
[illegible] to health " (p. 24CA-B).

[illegible] Winnett was unable to set aside even for one second his preconcieved idea, which he wants at all cost to inject into the texts, viz. "to restore to health," he

(d) his interpretation of Hu 749 (cf. below, [illegible] (5)).

[illegible] Winnett does not [illegible] himself in the first case, it is impossible [illegible] know what he is referring to. In both the second and fourth cases, his re[illegible] ng is erroneous. Finally, in the third case, he is flailing the air because his "dʿn" is not the correct reading.

(2) In four other cases, however, Winnett ignores the nature of the contexts and suggests solutions opposed to them, viz. (a) his acceptance of the Hebrew adjective tamîm in relation with ʾtm (cf. below, [illegible]

[illegible] wld mentioned in the ʾtm texts (cf. above, pp.147-149)

his understanding of ʾlh of Hu 627 (cf. below, D 7 1 (1)); and

[illegible] acceptance of b introducing the author's name in Hu 114 (cf. below, D 7 [illegible] 1.

1 - Winnett's rejection of V.A. Clark's opinion in Saf.

It is immediately after his long statement quoted at the beginning [illegible] D 2 f (cf. above, p. 157) and at the beginning of his last introductory paragraph devoted to his Tham presentation that Winnett at long last condescends to deal with V.A. Clark's opinion on Saf ʾtm. His judgment is as follows:

" [illegible]

" (p. 240A). This statement is already reproduced above, p. 148. Not a single word of explanation is given, and the reader is left completely in the dark as to how, what and why. Furthermore, since Winnett speaks of Saf only, the three lines are completely out of place exactly as "un cheveu dans la soupe" of his Tham [illegible]

4 - Winnett's rejection of A. van den Branden's opinion.

Winnett then turns his attention to van den Branden's opinion :

" [illegible] n Branden" [illegible] Tham [illegible] to be the [illegible] (p. 240A) and his not 10 refers to vdBrIT, "pp. [illegible] 1, 518, etc."

[illegible] rIT's p. 71 ([illegible] but 94) presents his opinion in a very short statement, viz. "ʾtm, impert. IV f. de tmm," which is repeated in two complementary places, viz. "ʾtm, cf. tm" (p. 511B) and "tm, IV, rendre parfait" (p. 518B). Winnett's reason for rejecting vdBrIT's interpretation is tout astounding: he writes that van den Branden's

" [illegible] after moral perfection [illegible] thought of at this stage [illegible] ment " (p. 240A).

[illegible] a truistic statement or a "lapalissade" that "perfect, perfection" are said [illegible] everything, material or not; therefore, he who restricts them to things "mo- [illegible] shows that he does not understand the words he uses.

[illegible] 10, Winnett says that

"For a brief survey of the attempts that have been made to find a satisfactory meaning for ʾtm, see M. Höfner's review of vdB [illegible] IT in [illegible] "

[illegible] ett misunderstood M. Höfner's German. After giving the list of the ʾtm texts [illegible] with in vdBrIT to which she adds "But, 94," she mentions "Hu 129" which is [illegible] printed as Hu "127" in vdBrIT (p. 518B). After noting that ʾtm is understood [illegible] ber immer als IV. Form von tmm ," she suggests that " Es wäre zu überlegen, ob man nicht zur Deutung dieses Wortes von arab. ʿatama " vereinigen bleiben " (Lane, s. v.), aaa. tm " sich anschliessen, sich einigen ' ," and she [illegible] the SA and Soqoṭri parallels. There can hardly be any doubt that this is [illegible] opinion she prefers because it is the most obvious etymology. But, she con- [illegible] ues saying that "Unter der Voraussetzung einer Wurzel tm ... ... so heisst ʾtm wohl am wahrscheinlichsten " gib Gelingen " (so Littmann), " mache vollkommen " (v. d. Br.) scheint dem Geist dieser Inschriften kaum recht angemessen zu sein "

[illegible] Winnett to say that "she herself seems to favour vdB's interpretation" is to [illegible] the proof that he understood the opposite of what Höfner wrote because for [illegible], vdBrIT's interpretation is "hardly correct." Finally, I wish to draw the [illegible] attention of the reader to the fact that the reference to Höfner's exposé was [illegible] ped from the end of JaTV's note 1 (p. 290A).

5 - Winnett's exposé of his theory on ʾtm.

a - Winnett has finally arrived at the crucial section of his introduction, viz. the formulation of his theory. However, if the [illegible] reader wants to understand his introductory statements he must go beyond the li- [illegible] ed devoted to Clark's and van den Branden's opinions and back to his statement reproduced above, p. 157. It is with the last sentence of that quotation that his following introductory statement ties in, viz.

" It is much more likely to express a desire to be made complete or whole physically, i.e., to be restored to health. " (p. 240A-B).

[illegible] were Winnett able to set aside even for one second his preconcieved idea, which he wants at all cost to inject into the texts, viz. "to restore to health," he

[illegible] that his above-quoted statement is a vicious circle and makes no sense. [illegible] of the authors of these texts claims to be sick or physically [illegible] [illegible], what reason might, then, have any of them to beg his god for something [illegible] already has? The Bedouins are too realistic to waste their time to such [illegible]. Furthermore, Winnett does not even see that he is contradicting himself. He wrote [illegible] the left column of the very same page 240A that "when men call upon the [illegible], it is for the purpose of asking some boon" (cf. above, p. 157, for his [illegible] tation). Where is the "boon" to be requested or to be gotten when the caller already has what he is supposed to ask for?

b – Winnett then reveals the origin of his "etymological support." It is not the self-evident etymology from Ar ʾat-a; it is not any of the languages of the Ar group, whether Saf or "even late Thamudic," though the speakers of these languages lived next to the writers of the texts and sometimes with that in the same communities. It is Hebrew, a language spoken by foreigners with all these Tham persons never had any contact with. And to make his case even worse, he calls upon a very special adjective, tamim, viz.

> "[illegible] description [illegible] adjectives where the adjective *tāmīm* is [illegible] that is perfectly healthy. [illegible]" (p. 240B).

This Hebrew adjective means "without blemish, defectless," a prerequisite condition to be met by all would-be sacrificial animals to be slaughtered in the temple of Jerusalem. But, the Tham texts deal with human beings only, not at all with a temple or animals whether to be slaughtered or not. Furthermore, the Hebrew adjective usually refers to external appearance and not directly with health. Merely many of these animals were rejected for some reason which had nothing to do with health, e.g., a wart on the sheep's underpinning.

c – Winnett's conclusion is the very last phrase of his introduction of the Tham section of his paper, reads as follows:

> "In the light of this Hebrew usage it is highly probable that in Thamudic B *tmm*, IV, had the same or [illegible]."

[illegible], where is the proof to substantiate his claim of "highly probable" except his fanatism of [illegible] his preconceived idea at all cost? In other words, Winnett repeats the very same error which he had condemned in Clark's theory. Clark had surrepticiously introduced into the facts the foreign ideas of "being wounded" and "to finish off." Similarly, Winnett injects into the inscriptions the foreign ideas of "being healthy" and "to restore to health."

d – Once, as said in the [illegible] Winnett's conclusion is the very last sentence of his [illegible] of his paper, the reader concludes that Winnett [illegible] way ... It is quite true: Winnett does not add a single word to his [illegible] theory discussed above: he said all that he wanted to say. However, [illegible] seem the end of the line. Indeed, as he has contradicted himself so often in the past, he does it again in a most spectacular way in the [illegible] in Hu 749 (cf. below, D 7 q). But, Winnett does it so quietly and presents the case in such casual a manner that three facts are beyond the shadow of a doubt:

(1) Winnett was fully aware of his about-face;

(2) Winnett did not wish to explicitely alert his reader about his about-face; and

(3) Winnett hoped that his reader would not realize the full impact of his reversion.

In his study of Hu 749, his no. 13 (p. 242B), ʾtn is translated as "mourning," and is a turning back to his interpretation of Saf ʾtn; and his commentary on the text, 7 and 1/4 lines long, contains only this or that so important matter: [illegible] "To mourn," sub 1" of his paper. No reference is made to his previously quoted statements: "we should not ... late Thamudic texts" (p. 240A); cf. above, p. 151, and "in Thamudic B ... similar meaning" (p.242B); cf. above, p. 164, bottom).

All that self-contradiction and tortuously deceiving argumentation is possible only in an author exclusively interested all through his paper in both [illegible] built up for the sake of the immediate cause and his preconceived theory at the expense of everything else, inscriptions, his own writings and the writings of everybody else (cf., e.g., M. Höfner's remarks; cf. above, p. [illegible]).

6 – Winnett's fancy application of his theory.

a – Winnett's handling of ʾtn also is very special.

According to his paper, "ʾtn" as an imperative is found in nine texts, viz. Hu 104, 114, 129, 402b; 755, 801 and Fh, 271z;

"ʾtn" as a noun is in Hu 749 (cf. just above);

"ʾtnn" is either the energetic imperative in 15 texts, viz. Hu 125, 126, 128, 238b, 253, 317, [illegible], 769, 770-775, 796; JsaT 335, 368, [illegible] and Eghty 47(4);

[illegible]

[illegible] me on my former translations on the basis of the two [illegible] that JAOS, V, supersedes any former paper, including [illegible] understand such simple a situation.

(2) He still [illegible] as his commentary on Hu 104, as if they were of equal value.

(3) He does not say where the [illegible]ation he reproduces comes from in his commentary on Hu 121.

[illegible] order of the two publications in his [illegible] introduction and commentary on Hut 44.

(3) Winnett's sig.m "in [illegible]" (p. 2[illegible], [illegible]tary on Hu 263) is neither mentioned nor explained in his list of [illegible] (p. 244).

(4) The superficiality of Winnett's [illegible] is also exemplified by his division of the letters in five texts, viz. [illegible] "ʾtan ddy;" Hu 317: "ʾtan w(a)ḥ;" Hu 7[illegible]: "ʾtan wḥ;" [illegible]06: "ʾt(m)n ʿmn;" and Lighty 47(4): "ʾtan ṣṣ;" [illegible] division of the letters as "ʾtn nddy," "ʾtn nw(a)ḥ," "ʾtn nwḥ," "ʾtn ṣṣ," "ʾt(n) ʿmn," "ʾtn nṣṣ," respectively, certainly is as plausible as his. Obviously enough, [illegible] never justifies the choice of his readings which are all the more arbitrary in [illegible] that the alternative readings would not in the least endanger or jeopardize his [illegible]ses.

(5) Due to the information given in my [illegible]ly of JaaT 409 (cf. below, D 7 y (2)) on Philby's copies, which confirms - as [illegible] it were needed - my previous stand on those copies, I exclude from this study [illegible]lby's copies nos. 271a and 367k, which Winnett deals with in his last two nos. [illegible] and 26 (pp. 2441-3 and 2443, respectively).

b - Hu 104 = HuIR 40 = Hut 108 (pp. 2[illegible]).

[illegible]

HuIR 40: [illegible]

Hut 108: [illegible]

(1) Winnett fails to indicate that he co[illegible]ied the identification of the two copies of Huber from WdZKM (p. 79).

[illegible]

[illegible] - Winnett [illegible] not have very long before facing a [illegible]. He could not keep intact and alive [illegible] texts starting with bedivine name. [illegible] between the anvil and the hammer both of [illegible] that there was no way out witout [illegible] two well-orchestrated and trumpet-up theses. He chose to con[illegible] the first one, viz. the meaning of Than ʾtn.

[illegible] - The texts.

A - Preliminary remarks.

(1) Winnett's fidelity of reproducing quo[illegible] translated in his own habits. A good example is his [illegible] long vowels, such as "ā" and "ē" of [illegible]'s, [illegible]'s and [illegible]'s texts; they [illegible] "ā" and "ē." [illegible] question: [illegible]'s translation of Hu [illegible], he [illegible] writes "[illegible]!" instead of "[illegible]!"

(2) In his first [illegible] texts, viz. [illegible],

(2) Winnett's discussion of the third letter, [illegible] (p. 240B), refers only to JaTY (p. [illegible]) [illegible] (p. 241A), viz. totally [illegible] [illegible] finds the divine name "[illegible]" [illegible] [illegible]

(a) Let us first take up this [illegible] "[illegible]." There is no reference at all to the name [illegible] is a "Divinité du groupe tribal de Madhiğ, adorée au Yémen sur une colline (3) portant le nom de la tribu.

A la veille de l'Islam, le culte de Yaġûṯ était encore [illegible] (cf. Le panthéon de l'Arabie centrale à la [illegible] and 193).

[illegible] is not attested epigraphically. — Winnett accepts a [illegible] from another Ar pantheon, a position which is inconsistent with his stand on the absolutness of his Tham "B" from Saf and even from his "[illegible]." — Here again, he contradicts himself by stating that

"[illegible] the name as here is without parallel" (p. 240B)

[illegible] that he took as normal the apocopated form "rd" instead of rdw (cf. above, pp. 152-153), which was an important feature of WiSLTY.

(b) Winnett's reading of the third letter from the right as "ḫ" is erroneous. In Euting's copy of Eut 108 (cf. [illegible], pl. [illegible]), the antepenult letter from the right is composed of two concentric circular curves placed vertically and open to the right; JaMAR, V, reads it as m (p. 51, in Hu 104). According to Winnett, "the third sign, consisting of two curved parallel lines, is the ordinary sign for ġ in Thamudic B (see Hu 104, 133, 431, 733, 738, Eut 94, JS 392, 600 and 601), in Thamudic C (JS 109), and in Safaitic (see WH, p. 10)." (p. 240B).

[1] Here again, Winnett is inconsistent with his basic position of restricting his argumentations to Tham "B" because he borrows texts from his "C" and even from Saf! Consequently, Winnett must accept as at the very least consistent with his own example the validity of other authors' recourse to all Tham texts and to Saf in their study of any Tham and Saf inscriptions.

[2] All Tham references listed by the author show a letter structurally different from the present

[illegible] the basic form of which may be compared with the Nazis SS insignia. Even when applied to the proper letter forms, his so-called definition can lead to impossibilities; e.g., impossible names, such as "tḫ" instead of tbnn in JaT 31, and "[illegible]" instead of [illegible] in JaT 384 (cf. JaMAR, VII, pp. 109 and 112, respectively, and pl. 28).

[3] Even C. Huber had [illegible] seen that that letter form was m (cf. Journal d'un voyage en Arabie (1847-1848), Paris, 1891, pp. 533-534), and G.L. Harding does the same (cf. G.L. Harding and E. Littmann, Some Thamudic Inscriptions from the Hashemite Kingdom of Jordan, Leiden, 1952, pl. 36).

[4] Contrary to Winnett's statement, that letter form as "ḫ" IS NOT TO BE FOUND in either of his Tham lists "B" and "C." That letter form, [a], placed horizontally is m in his "C" and "Habuki;" its angular tracing, [b], also is m in his "B" = "Najdi" and "Z;" [c] is the rounded form of [a] with each extremity sealed off by a short line and is also m in his "C" and "D;" finally, its angular form, [d], is also m in his "B" = "Najdi." WH 2492 (cf. WiHaI, facsimile on p. 704) illustrates the two basic forms of the letter m and ḫ mentioned above: the fourth letter is [a] of m;

the ninth letter is ḫ; and

the 10th letter is [b] of m.

The letter form [a] is read by Winnett himself, respectively, as "m," "m," "m" and "rr" in Ḫâ'il 117, 147, 155 and 203h; cf. Berytus, 22 [1973], pp. 77, 80, 81, 88; facsimiles on pl. 8, 10, 10, 12; and photographs on pl. [illegible] (no. 117) and [illegible] (no. 203h). Cf. already above, p. 156, my remark on Winnett's classification of the Ḫâ'il texts. As a consequence of his worthless statement reproduced there, the reader will never know for sure to which group the author assigns any particular text; if and when he changed his classification; and how many he finds himself unable to classify.

Ḫâ'il 117 is important: it proves that that letter form cannot be given the value of "ġ;" such a reading would yield the impossible name "hġd." Even were Winnett to consider the initial letter of the name as an incomplete "ṯ," the new name, "ṯġd," would still be as impossible as the other.

On the basis of the preceding remarks where Winnett is shown contradicting himself repeatedly without apparently being aware of it, the reader may judge the value of yet another categoric statement of his which reads as follows:

[illegible]

[illegible] Winnett feels that he is obviously right, he nevertheless [illegible] the text simply starts with hrm, as stated in JaMAR, V, p. 51, [illegible] read wrong. [5] WH 2194 is another [illegible] example of Winnett's epigraphical scholarship (cf. WiHaI, p. [illegible], [illegible] [illegible] on p. [illegible]).

"[illegible] bn 'ḫm wḥ.. ḥhlt wdt
[illegible] b. ḥa- wu'ḏḏ b. 'Aṯṯam. He (grieved?) so, O 'Allāt,
[illegible] (great) love (?)."

[illegible] the ḫ has a somewhat unusual form; see the form of this letter in [illegible] and [illegible]. 1000 is by the same author. - Possibly ḫ.. is to be restored as ḫ[illegible]. - wdt occurs only here; cf. Ar. wadd, "love.". [illegible] the letter (ḫ) described above and open to the left is found [illegible] as the 'ayn and 'ayn letters, and the second is read as "ḫ" by the editor. But, the first is read as "ḫ" because WH [illegible] the same pedigree. Instead of pointing out, [illegible] that the letter is "the ordinary sign for ḫ," [illegible] as in his paper, that that letter is "the ḫ has a somewhat unusual form." What he should have said [illegible] concludes that "the ḫ has a somewhat unusual form." What he should have said [illegible] that the copyist did not reproduce the letter accurately. He also adds:" see the form ... [illegible]." Here follow the photostatic copies of the three letters involved:

[illegible] in WH 2194;

[illegible] in WH 242 (cf. WiHaI, p. [illegible]); and

[illegible] in WH 2[illegible] (cf. l.c., p. 712)

The only feature common to the three letter forms is a curved double tracing; it is immediately apparent that the basic form of the first is entirely different from that of the two others. Thus, so far, he once more contradicts the statement of his paper on the value of the first letter form and mixes up the basic form of the first and that of the two others. — Winnett's commentary suggests that "possibly ḫ.. is to be restored as ḫ[illegible]," and, accordingly, his translation reads "[illegible]?)." His suggestion of the verb ḫwb, which means to act unlawfully (cf. [illegible], [illegible], pp. [illegible]), is less probable than, e.g., ḫwr he returned [here] ([illegible], [illegible] in l.c., p. 77) or ḫll he encamped [here] (e.g., JaS 57b). The

[illegible] of the hatching is valueless because it is impossible to prove that the co- [illegible] did his utmost to make very sure that the width of his tracing was [illegible] accurate. — It should also be noted that the letter following the interest is [illegible] not "r" as in Winnett's decipherment. — An entirely different approach to the text is, however, suggested by the last word wdt which, understood as it is by Winnett as the noun for "love (?)" (cf. also p. 650), has no parallel in Thamudic, Safaitic and Lihyanite, where the noun for "love" always is wd or wdd. The pericope wḥ..ḥhlt wdt may be understood as wḥ..ḥ hlt wdt and ḥ..ḥ - O Lat! - was in love, hlt being an exclamative interpolation between the feminine subject and its verb. An interpolation inside a Safaitic text is well-known; here are a few examples involving, as here, the invocation to a deity: inside a pedigree: CIS [illegible] and 4889;

between a name and its tribal affiliation: CIS [illegible] and [illegible] 812a;

between a word and its complement in the genitive: JaS 82b; and between a verb and its direct complement: WH 2999.

(3) Winnett states that

> " The sign after 'hm is read as s by van den Branden, as l by Jamme but in Euting's copy it is clearly ḫ. " (p. 240E).

The first "as" of the text is a printing error for "is." — Winnett only refers to JaTV and ignores the revision of my reading published in JaMAR, V, where the sign is discarded. — It takes a cynical approach to epigraphy to declare, as Winnett does, that "in Euthing's copy it is clearly ḫ." It appears even at first sight that it represents a crack in the stone with damaged lips and the lateral cracks gave Huber the impression of an aslant ʾ.

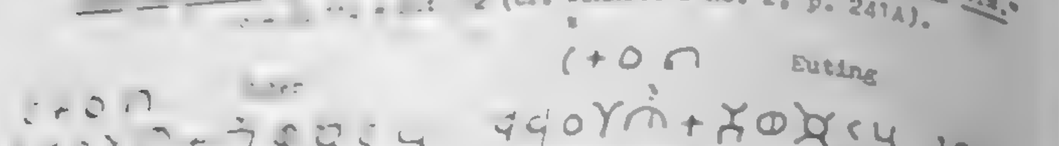
(4) The last question dealt with by Winnett is the last word of the text, wdḥ. He states that

> Jamme draws attention to the fact that in six of the inscriptions (Hu 104, 126, 263, 317, 749, 769) 'hm is followed immediately, with one exception, by wdd (cp [illegible]
>
> with a verb meaning "to love" confirms him in his opinion that 'hm had a sexual connotation
>
> [illegible]

The preceding quotation is already reproduced above, p. 148 with a series of remarks on pp. 148-149. Winnett's position is basically absurd and shows so much the type of argumentation for the sake of the cause that it is hard to believe that such argumentation is used by scholars. wdḥ is an asyndetic explicative phrase giving the reason why the author of the text, hym, had sex with ʾm, viz. "he loved him." It is indeed impossible - and winnett did not even try - to prove that ʾm return-

[illegible] 2 (cf. Winnett's no. 2, p. 241A).

Euting



(1) In his first two remarks which [illegible] (vers. almost five lines out of 11), Winnett breaks [illegible] the reading of both the first and seventh [illegible]. Some corrections have already been done in 19[illegible] followed by LIZTI (p. 59), [illegible] (p. [illegible]).

(2) Then, Winnett devotes almost six li[illegible] about the word "h[illegible]" where he [illegible] and concludes his prose with this surprising st[illegible] not even realize that he was writing the [illegible] text [illegible]; his "recurs" is ridiculous. — Furthermore, [illegible] "[illegible]" which is most certainly a slip in the author's [illegible] of the text caused by the frequent recurrence of the root [illegible] in the inscription. The same [illegible] which occupies a line by itself, Winnett [illegible] completely from the other line and considers it as "probably the [illegible] the author of the inscription" (p. 241A). Such an interpretation should have [illegible] for Winnett himself because it is an hapax legomenon [illegible] contradicted by exact inscriptions (cf. above, p. 14[illegible]). In parallel [illegible] to his interpretations, that name is introduced by either [illegible] or [illegible] (Hu 74[illegible], But [illegible] and Ja'ar [illegible]), not by "[illegible]."

(3) Ja'AR's interpretation of the text (p. [illegible]) is maintained here and reads as follows:

[illegible] 2 [illegible].

[illegible] [illegible] [illegible] [illegible] in sexual relations with [illegible]

d = Hu 125 = 127b = But 146c = 145a (cf. Winnett's no. 1, p. 241A).

Hu 125

Hu 127b

But 146c

But 145a

(1) In Winnett's bibliography, [illegible] "But 146a" must be corrected, respectively, to Hu 127b and [illegible] the copy of three large wusum, and But [illegible] (cf. JaAR, V, p. 111A). [illegible] the equations "Hu 125 (= But 145a)" and "Hu 125 (= But 146c)" are presented [illegible] if they were his discovery. But, JaAR, V, already [illegible] them on p. 121A. As a matter of fact, had he paid more attention to JaAR, V, Winnett [illegible] have avoided his two errors pointed above.

(2) Winnett writes that e [illegible] Hu 125 and But 145a have h dd in [illegible] root) but a reading h dd is supported by the occurrence of that name in Hu[illegible]

Winnett's statement contains three errors. That the [illegible] of a word is supported by another text is in itself irrelevant to the accuracy of the reading of the first inscription unless the two texts are duplicates or contain equivalent sections. He ignores JaAR's (V, p. 53) remark that "the h of both ahl and h'dd is certain in But 146c." He also ignores a part of the epigraphical evidence. — The former reading, however, must be corrected because the 11th sign of both Hu 125 and But 146c, which has been considered as a double l, is [illegible], the sign is clearly ḫ in Hu 127b and But 146a. Thus, the second half of the text can be read h'ḫlbbn, and the choice is between h'ḫ lbbn and h'ḫl bbn. The first interpretation is retained because the root lbn is more attested in Thamudic than the root bb.

(3) Winnett's last remark is that "[illegible] is probably the name of the author." No reason is given in support of his "probably." The only excuse he could give is that his interpretation of the preceding words leaves him no choice but to isolate "lbbn" as "l + bbn;" but that is no reason.

(4) The text may be read as follows:

[illegible] lbbn

O Kahili Ha'aḫḫ had sexual relations with Lubābān.

[illegible], cf. [illegible] in [illegible].

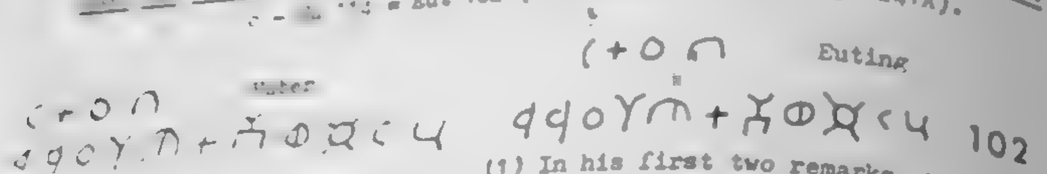
e = Hu 126 = But 146d (cf. Winnett's no. 4, p. 241).

[illegible] could have yield to his advances for any other reason.

(5) JaMAR's reading (V, p. 51), which is [illegible] here, is as follows:

"[illegible] in sexual relations with ʾAwmi he was in love with his."

[illegible] = Eut 102 (cf. Winnett's no. 2, p. 241A).



(1) In his first two remarks which fill almost half of his commentary (viz. almost five lines out of 11), Winnett breaks [illegible] short. He wants to justify the reading of both the first and seventh letters as b and m, respectively. Those corrections have already been done in 1961 by [illegible] (cf. [illegible], p. 324, no. 32) followed by LiZTI (p. 59), vdBrIT (p. [illegible]) and JaTV (p. [illegible]).

(2) Then, winnett devotes almost six lines of his commentary arguing against vdBrIT about the word "bʿtr" where he misses the whole point (cf. below) and concludes his prose with this surprising statement: "The name recurs [illegible]." He did not even realize that he was writing the commentary on that very text Eu 114; his "recurs" is ridiculous. — Furthermore, he also argues against vdBrIT's "hwdd" which is most certainly a slip in the author's initial transliteration of the text caused by the frequent recurrence of the root hdd in the inscriptions. The same bʿtr which occupies a line by itself, Winnett isolates it completely from the other line and considers it as "probably the name of the author of the inscription" (p. 241A). Such an interpretation should have been unacceptable even for Winnett himself because it is an hapax legomenon in the collection contructed by eight inscriptions (cf. above, p. 149). In parallel inscriptions and according to his interpretations, that name is introduced by either ʾ (Hu 125, 255b, 776=775 and 801) or m (Hu 749, Eut 94 and JsaT 368), not by "b."

(3) JaTV's interpretation of the text (p. 292A) is maintained here and reads as follows:

bʿtr 2 Biʿatar.

hwdw ʾt(m) hʿdd 1 O Rudā! Haʿadīd engaged in sexual relations with

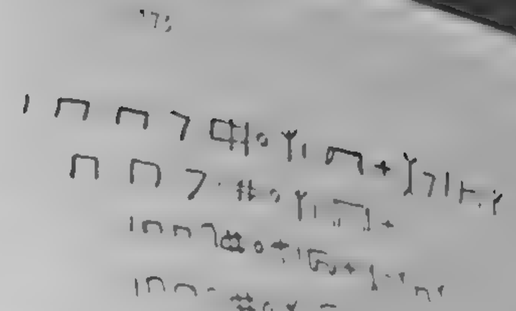
d = Hu 125 = 127b = Eut 146c = 145a (cf. Winnett's no. 3, p. 241A).

Hu 125

Hu 127b

Eut 146c

Eut 145a



(1) In Winnett's bibliography, "Eut 146a" must be corrected, respectively, to Hu 127b and Eut 146c. Hu 127b is the copy of three large wusum, and Eut 146a is Hu 125 (cf. JaMAR, V, p. 111A). — His equations "Hu 127b (= Eut 145a)" and "Hu 125 (= Eut 146c)" are presented as if they were his discovery. But, JaMAR, V, already published them on p. 121A. As a matter of fact, had he paid more attention to JaMAR, V, Winnett would have avoided his two errors pointed above.

(2) Winnett writes that "After *ʾmm* Hu 125 and Eut 145a have *hʿdd* (an impossible root) but a reading *hʿdd* is supported by the occurrence of that name in Hu 114."

Winnett's statement contains three errors. That the reading of a word "is supported" by another text is in itself irrelevant to the accuracy of the reading of the first inscription unless the two texts are duplicates or contain equivalent sections. He ignores JaMAR's (V, p. 53) remark that "the h of both ʿd and ʿdd is certain in Eut 146c." He also ignores a part of the epigraphical evidence. — The former reading, however, must be corrected because the "th form of both h and d in Eut 146c, which has been considered as a double d, is awkward. Yet, the sign is clearly ḏ in Hu 127b and Eut 145a. Thus, the second half of the text may be read hʿḏlbbn, and the choice is between hʿḏ lbbn and hʿḏl bbn. The first interpretation is retained because the root lbn is more attested in Thamudic onomastics than the root bb.

(3) Winnett's last remark is that "ʾTM is probably the name of the author." No reason is given in support of his "probably." The only excuse he could give is that his interpretation of the preceding words leaves him no choice but to isolate "lbbn" as "l + bbn;" but that is no reason.

(4) The text may be read as follows:

hkhl ʾtm/hʿḏ lbbn

O Kahil! Haʿadd had sexual relations with Lubābān.

hʿḏ, cf. ʿḏ in HaLi 351.

e = Hu 126 = Eut 146d (cf. Winnett's no. 4, p. 241).

[illegible]

(2) To [illegible]'s interpretation (p. 8)) [illegible] "[illegible]," Winnett objects that [illegible]

[illegible]

[illegible] "improbable" [illegible] here. And, here again, why would it be "unnatural" [illegible] even at the end of a text?

(3) Then, Winnett claims that [illegible]

[illegible]

[illegible] one more remark is [illegible] interpretative treatment of Winnett's ideas for the note [illegible] the same, viz. "[illegible]" (ibid., [illegible], p. [illegible]);

"[illegible]" (his recent paper, p. [illegible]); and

"[illegible]" (his recent paper, the right column of the [illegible]

(3) same page, p. 24[illegible]).

[illegible] "[illegible]" even at first sight is to invoke a [illegible] for an unknown [illegible] of [illegible]."

(3) as stated above, there is a line of [illegible] "[illegible]" [illegible] publication chronologically [illegible] [illegible] may be done by [illegible] after [illegible], p. [illegible]

(4) [illegible]'s reading of the text, [illegible] [illegible] of as follows:

"[illegible] I [illegible] the [illegible] in sexual relations.

[illegible] = Eu 129 = Eut [illegible] (cf. Winnett's no. [illegible], p. 24[illegible]).

[illegible] Eut

(5) Winnett claims that [illegible] "is probably to be explained from Syr. [illegible], "paternal uncle," which [illegible] [illegible]"

[illegible] Winnett [illegible] parallel after isolating his "Th[illegible] [illegible] [illegible] [

[illegible] a typical argument frequently used by Winnett. It is basically a vicious circle. In fact, the main statement is based solely on the [illegible] statement, which, in fact, accuses the two copyists of having overlooked a [illegible] in Ugaritic, which, in fact, means the two copyists of having overlooked a [illegible] type of a letter (but how could both of them have done the very same mistake?) [illegible] the engraver of Hu 263 engraved the wrong letter. Winnett's attitude is [illegible] simply preposterous because the only leg he has to stand on is his own will [illegible] in [illegible] both copies to suit his own whim. — The information contained in his [illegible] relative preposition was copied from Gordon, p. 184. What Winnett does not say is [illegible] that both [illegible] and [illegible] are Daf. Here again, he is inconsistent with himself by having recourse to Daf here while refusing to do the same in the question of [illegible]. Furthermore, JaTV (p. 11, note 14) has already stated that the name of [illegible] is [illegible], not "[illegible]." What Winnett took as the central appendix of his "h" is [illegible] the handle of a camel!

(2) JaTV's reading (p. 292B), which is maintained here, is as follows:

[illegible] ʾm[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] has engaged in sexual relations with [illegible] [illegible] [illegible].

i = Hu 263 = But 309 (cf. Winnett's no. 8, pp. 241-242A).

Hu [illegible]

But [illegible]

(1) He translates wdd wt as "the friend of AT," an expression which is an hapax legomenon in his collection. The fact is not brought to the attention of his reader and, therefore, remains unjustified. Here again, he rejects the first meaning of wdd (cf. above, lastly on p. [illegible]). The two words ʾšt and wlt are two asymdetic verbs.

(2) JaTV's reading (p. 292B), which is maintained here, is as follows:

[illegible] ʾm/wdd wt [illegible] Ruqâ! Watt engaged in sexual relations [and] loved.

j = Hu 317 = But 406 = But 417 (cf. Winnett's no. [illegible], p. 242A).

Hu 317 [illegible]

But 406 [illegible]

But 417 [illegible]

(1) This is the first case where, to remain faithful to his old error on "nn" (cf. above, pp. 149-150), Winnett is forced to cut the phrase into two independent sentences.

(2) Winnett does not justify his reading "ʾštn w(i)l" instead of the equally possible "ʾštn nw(i)l," which he does not even mention (cf. already above, p. 167).

(3) Here again, Winnett's translation of [illegible] as "friend" is unacceptable because the word remains undetermined. For his inconsistency in the translation of the word, cf. above, p. 174.

(4) His description of the differences between the three copies is limited to that of the 10th letter, and ends up with this: "The original reading was probably wdd (see 4, 8 and 15)." (p. 242A). This reading is certain, as already given by JaTV; the word wdd is perfectly clear in But 417, regardless of Euting's question marks above the last two letters.

(5) Winnett eliminates the two word dividers of my translation in his quotation of my reading of the second half of the text.

(6) JaTV's reading (p. 292B), which is maintained here, is as follows:

h[r]ḫw ʾtm/wdd/mxhb

O [Ru]qâ! Makhûb engaged in sexual relations [and] loved.

Same expression as in Hu 263.

k = Hu 402 = But 535 + 536 (for Hu 402/2, cf. Winnett's no. 10, p. 242A).

Hu [illegible] 535 [illegible] 536

(1) It is impossible to know whether IBrIT (pp. 199-200) considers the two lines as one text or two texts, whether the end of l.1 is a period (e.g., here), a comma (e.g., Hu 399+398), an exclamation point (e.g., Hu 396) or has no punctuation mark which indicates that the text continues (e.g., Hu 358), he always uses the same signs before the lines, viz. "1)," "2)," etc.

(2) Winnett claims that

"Hu 402a and 402b are separate inscriptions as shown by the difference in their pattern and by the form of the [illegible]."

Here again, this is an argumentation for the sake of the cause.

(a) The argument based on "their

[illegible] understanding of the two lines that [illegible] he invokes that same pattern [illegible]. His understanding is based on [illegible] letters of each line are, respec- [illegible] Winnett's footsteps (p. 200), Winnett [illegible] the two lines are two different [illegible] to Huber's copy.

[1] For the question [illegible] above, p. 177.

[2] Nothing can prove [illegible] upper line for the beginning can be [illegible] the name nh^{c} in Hu 523). The first [illegible]

[3] That the text is [illegible] Winnett cite because Hu 114, [illegible] of the [illegible] two lines each. If these two lines are considered separately, they too show a striking difference in "their pattern."

[4] That sk, the su- [illegible] because the name of the father should not repel Winnett [illegible] "[illegible], the father of [illegible] of the tribe of [illegible]" in Jaat [illegible].

(5) The argument based on [illegible]

[1] There is no gra- [illegible] difference between Hut 535 and 536, and each of the two forms of n is [illegible]

[2] Here [illegible] such good or [illegible] words; e.g., he gives the same value [illegible] (cf. above, p. [illegible]) and also the same value [illegible] to the different letter forms in [illegible] (cf. [illegible], p. [illegible] and not [illegible]). The existence of different forms to represent the same letter is frequent; e.g., [illegible] have even three different forms of n; in [illegible] (cf. above, p. [illegible]) and [illegible] two different forms of n also; JaaT 296 has two different forms [illegible]; cf. [illegible] below [illegible] n. (5) JaTV's reading (p. 293A), which is [illegible] here, is as follows:

[illegible] son of Hāyi^{c} [and] he flattered.
[illegible] in sexual relations Sakk.
[illegible] = JaaT 287 (cf. Winnett's no. 11, p. 242A-B).

[illegible] Winnett made the text as follows (p. 242A):* [illegible]
O god of [illegible] [illegible]
[illegible]

(1) $^{\partial}$lh is a [illegible] (e.g., [illegible] and Winnett does not justify his assumption according to which " [illegible] is probably 'ilāh, "god," (vdB. 'Ilāh) rather than [illegible] 4329 (15)"

The normal word for "god, deity" in [illegible] is $^{\partial}$il. Winnett's suggestion is all the more surprising in that in all his other texts the pericope always starts with a personal divine name - he should call such a fact "their pattern" (cf. above, pp. 177-178) - so much so [illegible] it is because of such a fact that he altered the third letter of [illegible] pattern of the other [illegible]. [illegible] of [illegible] interpretation of this "[illegible]" [illegible] that he himself relents [illegible] given, he should never [illegible] over the [illegible] of his suggestion on $^{\partial}$lh.

Winnett had already accepted "$^{\partial}$lh" as a [illegible] (cf. [illegible]), [illegible] while on pl. 12, and [illegible] where he reads "[illegible]", correct "[illegible]" to "[illegible]"), [illegible] acceptable because [illegible] "[illegible]," an explicative apposition that [illegible] the word it is supposed to [illegible]. The [illegible] of an interpretation [illegible] "[illegible]" is excluded by the fact that the text [illegible] easily be translated without it. [illegible]

[illegible] has made Hata^{c}at happy. — s^{c}d, [illegible] — n$^{\partial}$l, Hu 792. — ht^{c}t, Hu [illegible].

(2) Winnett states that "[illegible]" (p. 242A). This is [illegible] everybody knows that Huber collated nothing but copies of text. Winnett [illegible] misunderstood Virolleaud's commentary (p. 24) which gives the correct name of the father who read l^{c}n, viz. [illegible] (p. 319 1). Winnett got Huber's name probably from the fact that l^{c}n is Huber's co- [illegible] of the section of the text. (3) Winnett rejects the reading of l^{c}n because

* "It is improbable that a petition to cure would immediately precede a petition to restore to health" (p. 242A). Here again, such a judgment remains without any [illegible], and the ideas of "petition" and of "to restore to health" which are not in the

[illegible] Winnett's statement is yet another vivid [illegible]

[illegible] Winnett states that "It seems better to [illegible]

[illegible] the sole support of this interpretation is his [illegible]

[illegible] Winnett's reading includes "[illegible]

[illegible] "restore to health." [illegible] "[illegible]," and he translates both of them as the same imperative under two different forms [illegible] the reduplication of the same imperative under two different forms [illegible] would have been expected and would have sufficed [illegible] a simple w w [illegible] (cf. already above, pp. [illegible]).

(6) In the reading of the last name, Winnett states that "[illegible] opens were [illegible] of the middle letter" (p. 242B). This statement is erroneous: the only uncertainty to be seen is in JaGarA's confusion which [illegible] [illegible] "uncertain," is clear and neat. Winnett further adds that "[illegible]" (p. 242B). Winnett's suggestion [illegible] "[illegible] = Nigi" is an upside-down fork with [illegible] letter manifestly is "d" of his "E = Tabuki" and in [illegible] Furthermore, Winnett did not [illegible] it was already made in [illegible] by [illegible]. Winnett [illegible] vdBrIT's copy of Halévy's text. In fact, vdBrIT's text [illegible] three mistakes or printing errors, viz. "[illegible]" instead of Halévy's "[illegible]" in HaTMIP, p. [illegible].

(7) Winnett's reading of the text [illegible] in order to suit himself, viz. he takes "d'n" [illegible] the second, [illegible] of the first so as to avoid the impossible "hds." In fact, there is not a single error in Huber's copy, even the second m is [illegible] except for the upper part and a section of the first lower loop. Therefore, I retain Huber's copy, and the reading of the last three letters demands the preceding sign to be a word divider; otherwise, that name would be impossible.

(8) The text may be read as follows:

[illegible]

[illegible] "[illegible] he had sexual relations with [illegible]."

[illegible] of the first four words is identical with vdBrIT's. — l'n, Hu 715 [illegible] "abegit, et procul esse iussit" (cf. FrLAL, IV, p. 111A). — [illegible], cf. Ar mata'a and mati'a "incessit modo turpi", de femina" (cf. [illegible]). — [illegible] is an asyndetic explicative proposition justifying

the action related in the main phrase. — hd', cf. Saf hd In CIAI 13.

m = Hu 691 a/6 = Lgnty 50, 14 (cf. Winnett's no. 12, p. 242B).

[illegible]

(1) Winnett's translation reads as follows: "[illegible]" — The conjunction "wa" should be between brackets. — Such a screwed-up sentence is hard to believe; two imperative verbs follow their own direct complement. — Here again, he fails to explain and justify why the second imperative should be in the energetic form and the first not (cf. already above, Pl 127 on p. [illegible]).

(2) JaTV's reading (p. 2[illegible]A), which is maintained here, is as follows:

hrdw w'd 'gm 'tmn [illegible]

n = [illegible] (cf. Winnett's no. [illegible], p. [illegible]).

(3) Winnett reads the text as follows:

"[illegible]

[illegible]

[illegible]

By [illegible] are mourning and humiliated" =

(2) As [illegible] (in [illegible], p. [illegible]) and vdBrIT (p. 17[illegible]), Winnett reads two sinistrograde lines, but JaTV reads them as a boustrophedon.

(3) Winnett does not even mention the only problem of the text, viz. the antepenult letter of l.1. That letter was read as a doubtful "l" [illegible]. But, both [illegible] transliteration considers as certain the reading of the letter as "y." The alternative of these two [illegible] is [illegible] their reading is a correction of a letter which is not "l." [illegible] (cf. [illegible], p. [illegible]) and JaTV (p. 2[illegible]) read the letter as a doubtful "(y)." However, the most obvious interpretation of that letter is y: whether the author traced the circle first and the bar after or vice versa, the vertical bar crosses the circle; another example of that y is [illegible] (cf. [illegible], V, p. [illegible]). Then, [illegible] just above the [illegible] l.', and the last letter to the left [illegible], it is quite natural to consider l.2 as dextrograde too, as JaTV has done.

(4) For his spectacular about-face on his translation of 'tm, cf. above, p. 166. (5) To justify his interpretation of the text, Winnett refers to WiReAEB, "pp. 96-99." For the testimony presented by

[illegible] argument demonstrating the relation between Hu 7[illegible] and [illegible] text "must be considered as repeat[illegible] [illegible] the form.

[illegible] as follows:

[illegible]hil Tayn acted deceitfully [and] (engaged) in [illegible]

q – Hu [illegible] (cf. Winnett's no. 15, p. 242B).

(1) Winnett's reading is as follows:

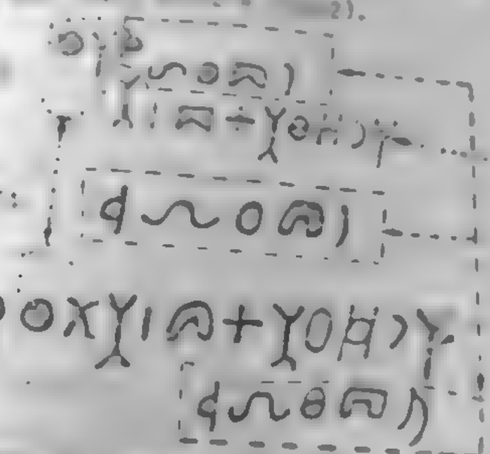
[illegible] above, pp. 147 foll. and 167.

[illegible] (p. 294A) which is contradicted [illegible] determined object.

[illegible]h(r)iw [illegible]tan wid [illegible] [illegible]tnin was in [illegible]

[illegible]tat, e.g., in Jaat 577.

[illegible] r and s – Hu 770 and 775 (cf. Winnett's no. 16, p. [illegible]2).



(1) The stipplings and arrows indicate the equivalent sections of the three texts, as explained in JaAY, p. 294A.

(2) In order to justify his reading of "[illegible]wy" which comes from Hu 775, Winnett states that:

" 775 is the more carefully written "

This is contradicted by the fact that it is the copy which contains two er[illegible] [illegible], viz. "[illegible]" instead of "[illegible]" and "[illegible]" instead of "[illegible]" and Winnett himself emphasizes [illegible] [illegible] the letter [illegible] of [illegible] [illegible] the [illegible] [illegible] is [illegible]. It, thus, [illegible] [illegible] rather than the [illegible] of [illegible] although retaining the final y of Hu 775 which is missing in Hu 770. I am not quite certain that it should be done.

(3) As already stated above (p. 149), Winnett does neither mention nor justify why he does not make any use of his theory on "la" which he repeated even in 1981, and does not read "la wfd" in[illegible] of "l wfd."

(4) Winnett [illegible] thus:

Ar [illegible] "[illegible]" The 2nd form of Ar wafada means "to send" (cf. LaEL, p.

[illegible] (p. [illegible]); thus, the passive participle means "messenger;" [illegible] to say that messenger and delegate are not synonymous.

(5) In his quotation of JaTV, Winnett copies "the last three words" (my underlining), but he reproduces my translation of the last four.

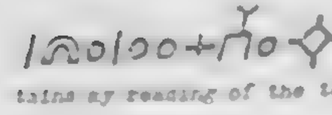
(6) JaTV's reading (p. 294A), which is maintained here, is as follows:

hrgw ʾts nʾh wyl wufd

[illegible] relations with Wayil, the messenger.

[illegible] 96 (cf. Winnett's no. 17, p. 243A).

(1) Winnett's bibliography fails to refer to JaMAR, IV (1973), p. 139, note 79, which contains my reading of the text.



(2) Winnett reads the text as follows: [illegible]

(a) He endorses the correction [illegible] the 4th letter) as "(w)," which has already been suggested by [illegible], 6, as already shown by vdIrIT (p. 235).

(b) Winnett joins together the [illegible] th letters and reads them as a single letter, "(m)" because [illegible] small curves placed side [illegible]

[1] After rejecting all recourse to Saf and "late Thamudic texts," he has invoked all of them in his commentaries, as shown repeatedly in the preceding pages; he even invoked the Hebrew adjective tamîm. Now, he has recourse to SA in a grossly erroneous [illegible] [illegible] of all those initiatives is the publicly avowed fa[illegible] of the [illegible] of the class "ʾ" upon which he started the Thamudic section of his paper.

[2] Winnett's expression "side by side" is a fallacious play upon words: the letters could not possibly [illegible] that were they not "side by side."

[3] The distance separating these two letters (0.' cm), which equals that between n and ʿ, is wider than that between ʿ and ʿ (2 mm), t and ʿ (1.4 mm), r and d, ʿ and ʾ, and ʿ and [illegible] (1.4 mm), and ʾ and t (1.2 mm), and is smaller only to that between the first two and the last two letters (3 mm in each case). My measurements were taken from Huber's copy.

[4] The author does not explain or justify why he selected to couple the seventh and eighth letters, the two ʿ's, rather than, e.g., the ninth and tenth letters, nʿ, which would have allowed him to read the letter d.

[5] The case at hand

[illegible] that of SA w are so different from each other that it is fantasy to bring [illegible] together and irresponsibility to invoke the second to prove or illustrate [illegible] at. On the one hand, the well-known evolution of SA w (cf. a summary [illegible] station in my chart published in W. Phillips, Qataban and Sheba, New York, [illegible], p. 42) very easily explains the origin of the above-mentioned letter form; [illegible] circles of w always are continuous or almost continuous; and that type [illegible] letter is not earlier than the 4th century A.D.

On the other hand, the evolution of the Thamudic form of m to the two [illegible], whether distinctly separated from each other or not, is unexplainable; and [illegible] (p. 52) claims that his "m" "would be assigned to the Seleucid period [illegible] to 1st century B.C.)."

[6] Since he endorses the correction of the first ʿ of the text to "(w)," which had already been suggested by HaMEIP in 1902 (cf. above), Winnett is illogical in not applying the same correction to one of the two ʿ's.

[7] Summarily, the [illegible] reason behind Winnett's [illegible] and reading of the two ʿ's is his intermination to find by hook or by crook another example of the verb ʾtm.

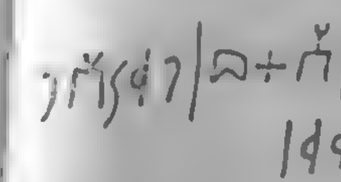
(c) Winnett does not justify the choice of his reading of "[illegible] (m)" rather than that of "ʾt(m) nʿm" (cf. already above, p. 167). Surely, that [illegible] is not yet attested in Thamudic is no reason since he does not hesitate to accept the reading of a name known exclusively in Saf, viz. his "hts" of Hu 627. Nor is compelling the fact that his readings show "ʾtm" being used in 11 texts and "ʾtmn" in 15 inscriptions. Such a proportion is valueless because it could easily be reversed, e.g., by dividing the texts differently from Winnett's readings. Cf. the five examples given above, p. 167.

(3) My 1973 reading is as follows:

hrdw ʾt(w) ʿn ʿmn O Rudā! ʾAt(aw) has helped ʿAmīn.

u – Hu 801 (cf. Winnett's no. 18, p. 243A).

(1) Winnett's reading of the text is as follows: [illegible]



O NHY, restore LDN L to health
By TMDD."

(2) On the question of the word dividers which Winnett acknowledges here, cf. above, pp. 154-157.

(3) As a proof that Hu 402 a and b "are separate inscriptions," Winnett states (p. 242A, on Hu 402b; cf. above, pp. 177-178) that it is "shown ... by the form of the n." It is incredible to see that

[illegible] the straightest [illegible] here with the two forms of n [illegible]
[illegible] n the very same line.

(4) Winnett states that "Jamme regards the [illegible] believe it as an integral part of the name but it [illegible] the [illegible] ."

[illegible] right if he considers the text as a corpse submitted to surgi-

(5) JaTV's reading (p. 294A), which is

[illegible] follows:
[illegible] in sexual relations with
[illegible] Ba'amid.

T = Rut 04 (cf. Winnett's no. 19, p. 243A).

Gibbel 18.x.73

(1) The tracing on the left is JaMAR's [illegible], pl. 54), and that on the right is the photostatic copy of the upper right corner of J. Euting's Felsenbuch, 1883, III/89. Both clearly show that the last sign, a waw, is [illegible] a short horizontal bar with a dot above the line, as already clearly indicated by [illegible], [illegible], p. [illegible], no. 17 of "Geometrical signs: " 17) ⊥ Rut 63, 94." [illegible]'s facsimile, pl. 2, which is reproduced by vdPrIT, pl. 12, erroneously added a dot under the horizontal bar, viz. [illegible] Winnett's reading is not what he "s," which [illegible] be [illegible], is clearly unjustified. — The same tracings also [illegible] that Winnett's reading of the last letter as "r" is another error; it is l.

(2) Winnett's reading of the text is as follows:" [illegible]
B. [illegible] O Rudl [illegible] GRT to health "

(3) Winnett gives another example of his [illegible] the chronological sequence of some publications by quoting JaMAR, Y, before JaTV ... as if the second was posterior to the first (cf. already above, [illegible]).

(4) For interpolations of the invocation [illegible] text, cf. [illegible], p. 171, on aM 2194. In the present ins[illegible], [illegible] is inserted between the subject of a verb and the verb itself. Winnett's "translation" is a consequence of his erroneous theory on "rm" (cf. above, [illegible]), in the process he invents a new Tham nominal derivation, viz. "[illegible]" [illegible] "[illegible] [illegible]."

(5) JaMAR's reading, which is maintained

[illegible] as follows:
"rm bn qnt hrdw ʾtm ʿl wasm
Wasm, son of Qanit, - O Rudl - has engaged in sexual relations with
Ta'l. wasm."

w = JesT 335 (cf. Winnett's no. 20, p. [illegible]).

(1) Winnett copied his transliteration from vnPrIT (p. 339) who had copied his from JaMAR (p. 569), [illegible]ding his name "db'd." The great novelty of Winnett's commentary is to suggest about his "db'd" that "Perhaps it means "a distant one"," thus accepting once more (cf. already "wdd" in Hu 126) that the complement of a verb would be an indeterminate person. Besides, his "db'd" would mean "the [illegible] distant."

(2) The top of the eighth letter is covered with hatching, which means that it is incomplete. Therefore, Winnett's and his predecessors's reading of the letter as "[illegible]" is excluded because the hatching indicates that the top of the letter is destroyed. Since the hatching is placed in such a way that there is not enough room on the right to restore the circle of the letter y, there, thus, remains only the reading of "(l)," as already indicated in JaTV.

(3) Contrary to his detraction of Saf, Winnett refers to it in his commentary on his "[illegible]."

(4) JaTV's reading (p. 294A), which is maintained here, is as follows:

hnhy (ʾ)tm (l)d b'd
O Nahl! (La)wd (enraged in) sexual relations with Ba'ad.

JaTV's text contains several transliteration errors, viz. all parentheses were omitted, and ʿ of the transliteration became "ʾ" in the translation.

x = JesT 368 (cf. Winnett's no. 21, p. 243B).

(1) Winnett copied his decipherment from vdPrIT (p. 313): "[illegible]
O Rudl restore [illegible] to health B. YZ "

(2) Here again, in spite of his ostracism of Saf, Winnett refers to it in his commentary on his "ys."

(3) For the question of the word dividers, cf. above, pp. 154-157.

(4) JaTV's reading (p. 294B), which is maintained here, is as follows:

[illegible] (ʾ)tm, t'ly, [illegible]
O Rud(ā)! Ta'alay (en)gaged in sexual relations with Miyass.

3 - [illegible] (cf. Winnett's no. 22, p. 243B).

[illegible]

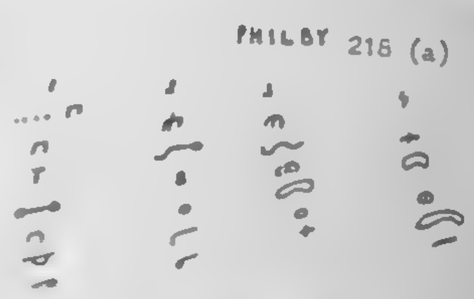
(1) Winnett's reading is as follows:

"[illegible] m Ahl'y YD'mn
[illegible] V return to health YSR, the
[illegible] the tribe of 'MY"

(2) Winnett devotes more than half of his commentary, viz. 15 and 1/2 lines out of a total of 24 and 1/2, to prove his thesis, viz. the divine epitheton dhwn, which immediately follows ʾilh, is "[illegible] was the name of a region." The basis of his interpretation, viz. ʾilh is a noun instead of a proper name, is erroneous; cf. above, p. 179 on Hu 627. — [illegible] by [illegible]'s etymology (p. 584) referring dhwn to the root dhn, either [illegible] form (from which they translate dhwn as "indulgent"), Winnett invokes the testimony of Ph 271s, which shows "dhn" instead of dhwn. It has become a well-known fact that the sole reliability that may be granted to Philby's copies is their unreliability. The last example in date illustrating the accuracy of such a fact is given in JaMAR, XIV, p. 8, which is reproduced here for the benefit of the reader.

(my tracing of JaT 83a–d from photographs)

PHILBY 218 (a)



(Philby's drawing of the same texts from the boulder itself)

The main fact to be underlined here is that Philby's copy adds one inexistent letter at the beginning of text a; and omits one letter in text b and two in text d. It is, thus, unbelievable that any scholar would be so foolish as to still rely on Philby's copies to prove a point unless he is so blinded by his own preconcieved ideas that he is ready and willing to consider as a man a dog masquerading with a hat on its head and a necktie around the neck.

For dhwn, cf. Ar dahā (o) = dahiya = dahá (i) "to possess cunning, i.e., intelligence, sagacity" (cf. LaAEL, p. 927B). Such a meaning is eminently fitting a deity.

(3) [illegible] "[illegible]," [illegible] refers to [illegible], p. "170" which must be corrected to "[illegible]." [illegible] is Tham, and two of them are Saf. [illegible] of Saf. Furthermore, YSR is a [illegible] name, not a [illegible].

(4) The reader is puzzled by Winnett's [illegible]tiative of vocalizing his "ʾhl" as "ʾAhil." He [illegible] in all preceding texts! Why does it here? Who knows? [illegible] the vocalization of an Ar word which means "a domestic beast or [illegible]" [illegible], pp. 121C–122A)? Who knows? He also refers his [illegible] to [illegible], p. 92, where reference is made to "Hu 516, 8" = Hu 734. In this text, [illegible] is a present participle (cf. JaMAR, VII, p. 189A). But, the personal name [illegible] is attested in Hu 5 (cf. JaMAR, IV, p. 131, note 45).

(5) The [illegible] letter from the end. It has been in the past erroneously read "[illegible]" the two vertical bars being clearly distinct: ǂ = #, the letter can only be ḏ. Even Winnett should agree with such an identification because of his WiSLTI's chart on "Ḏ." But, should he prefer the same chart on "B," the references [illegible] under that letter form would provide him with several possibilities to choose from. According to that chart, that letter form is found in [illegible], 448, 450, 464 and 627. In the present paper, the letter of Hu 125, his no. 3 (cf. above, p. 173), is understood by him as "dd;" in Hu 627, his no. 11 (cf. above, p. 179), the letter becomes "(ṭ);" and WiSLTI (p. 32) gives the value of "d" to the letter of Hu 464. I do not know what Winnett does with the two remaining texts, viz. Hu 448 and 450. The preceding reading of the letter as ḏ demands the reinterpretation of the balance of the text. Therefore, there is no need to amend the fourth letter from the end to "(l)," a correction for which Winnett thanks "M.C.A. Macdonald, (private communication)," although he himself quotes JaTV's text where that correction stares anyone, including the blind, in the face.

(6) The text may be read as follows:

nʾlh dhwn ʾtn ysr ʾmʾhl ḏʾ tʾy ʿmn

O ʾIlah, the Intelligent! Yasirr engaged in sexual relations with ʾm-ʾahil; he was [illegible], having proceeded ʿ[illegible]in.

ḏʾ, cf. Ar ḍāʾa (o) "to shine, glitter, gleam; give light; irradiate" (cf. LaAAL, p. 485B). — tyʾ, cf. Ar taʾá (i) "praecessit et praevertit" (cf. RdA, I, p. 182B).

[illegible] by Mr. Winnett's no. 24, p. [illegible]).

(1) [illegible]

(1) Winnett's reading of the text is as follows:

[illegible] (p. 2444).

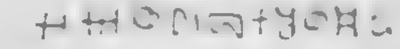
(2) Winnett's understanding of the name [illegible] and, therefore, his vocalization as "[illegible]" are [illegible] as "[illegible]" in Jaaf and, therefore, his vocalization as "[illegible]" are [illegible] and last personal name vocalised by Winnett in [illegible]. This is the second [illegible] the "[illegible]" of JaaF [illegible] (cf. above, p. [illegible]). [illegible] the first being the "[illegible]" of JaaF [illegible] (cf. above, p. [illegible]). [illegible] the whole collection, the form [illegible] instead of the form [illegible] Winnett's [illegible] the "[illegible]." what exists in Thum is the form [illegible] Furthermore, with Winnett's etymology given any consideration, I would be [illegible] Furthermore, with Winnett's etymology given any consideration, I would be [illegible] "[illegible]" [illegible] = [illegible], [illegible] the pronunciation. Incidentally, it is regrettable that Winnett [illegible] (p. [illegible]), who correctly refer [illegible] to the root [illegible].

(3) JaTV's reading, which is maintained [illegible], runs follows:

"[illegible] [illegible] [illegible] in sexual relations."

[illegible] : the [illegible] was almost next door to [illegible] and Winnett did not even see it!

[illegible] - Tomb 27 (3) (cf. Winnett's nos. 24, p. 2444).



(1) Winnett's reading is as follows:

"[illegible]"

(2) Winnett considers the last sign as a "[illegible]" and reads the three preceding letters as "[illegible]" with the note that "the reading of the personal name is uncertain." The actual meaning of this remark is not clear, [illegible] the commentary does not mention the question of the "Wasm?" at all, and [illegible] there is no [illegible] of question mark to indicate any doubtful letter in his [illegible] of the name, the uncertainty seems to be only on the number of letters [illegible] the name, viz. three or four? The last letter is of the same [illegible] (cf. above, p. [illegible]) which Winnett excluded as a wasm (an [illegible] to what kind of an extraneous letter, so it seems) without any justification. [illegible] the same [illegible]: he does not explain the reason of his opinion. It seems, however, rather easy to see that he did not know what to do with a letter immediately following the three letters of his "[illegible]." The ex[illegible] a letter at the end of a text without any [illegible] [illegible] there, both the last and the [illegible] letters have [illegible] that the [illegible] stroke does not go beyond the right vertical stroke; this [illegible] corroborate JaTV's assumption that there were two letters [illegible] the letters belong to the same type of [illegible] with ten or three vertical strokes.

Winnett writes that [illegible] "an unknown name." If the remark implies that the name is repeated because it [illegible] referred to by [illegible] the "[illegible]" is a [illegible] error for "[illegible]." Furthermore, [illegible] himself declares that "[illegible] est [illegible]." If Winnett's [illegible] does not have any better [illegible], it [illegible] what it seems. Why, [illegible] does he not mention also that [illegible] "[illegible]" as "an unknown name," [illegible] being an unknown root.

(1) For the gratuitous reading of [illegible] "[illegible]" cf. above, p. [illegible].

(2) The text may be read as follows:

[illegible] (?) [illegible]

[illegible] [illegible] in sexual relations with [illegible].

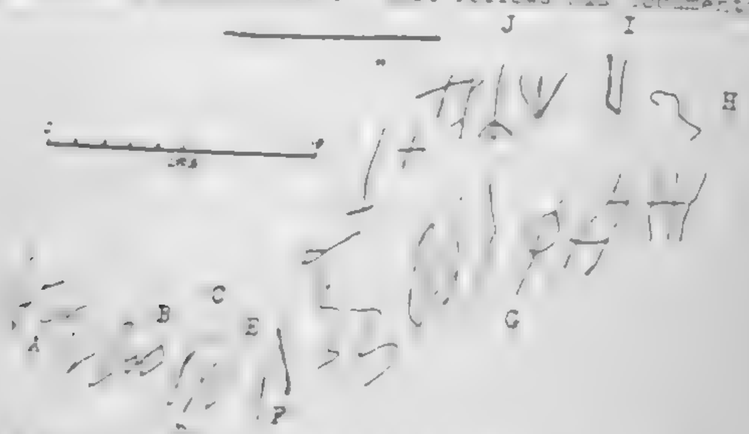
[illegible], cf. [illegible] in [illegible].

The preceding pages contain an almost countless number of irregularities of all kind in Winnett's method which may be summarized as based solely on arguments for the sake of the cause regardless of self-contradiction, about-face, good common sense and any writing, not even his own.

[illegible] – [illegible] Macdonald's paper on "[illegible] and Letter Order in Ancient North Arabian."

A – Introduction. – Macdonald's 68-page paper, the length of which is quite astounding in JSAS (16 [1986], pp. 101–168), [illegible] as one literary production bearing the stamp of G.L. Harding [illegible] and F.V. Winnett's inspiration. It would take a whole volume, if compared with my rebuttal of Winnett's last paper of less than six pages (cf. above pp. [illegible]) to discuss and eliminate out the mass of its slanting, biased and plain erroneous statements and/or arguments. I am unwilling to sacrifice the time that the thorough study of such a paper would inevitably demand. However, as a typical sample of Macdonald's argumenting method, his very first argumentation is taken up below. The choice of this section shows that I did not purposely select a weak or the weakest part of the paper. The reader may then judge by himself the actual quality of that section and draw the conclusion of his choice.

B – Macdonald's documentation. – Here follows his documentation. The



(p. 102, bottom)

(p.102, center) "I would read

l ḥ ᶜ b n ṣ w ṣ ṯ d r k s' [illegible]

At first sight this appears to begin in the standard Safaitic manner, with the lām auctoris + Name + bn + Name. However, while such a reading [illegible] possible, if somewhat bizarre, names (10), [illegible] unintelligible if approached in this way [illegible] inscription consists of one example (and one [illegible]) [illegible] alphabet. It seems to me probable that the author [illegible] inscription beginning (11)

l ḥ b n ṣ[illegible]

and that, when he noticed that he had omitted one of the bs and had left himself no space in which to insert it (12), he abandoned his original intention and decided to write out the alphabet instead. If, as I have suggested, the second name was ṣᶜn, he showed considerable ingenuity in converting his second ᶜ into a w and the second n into a ṣ (13)."

(p. 132)

9.. "10. A name ṣᶜ is not impossible, though as far as I know it is not attested. Ṣw has been found once (c.1853). Ṣwṣ would be less likely since the root is unknown in Arabic.

10. 11. If this explanation of the initial sequence of letters is correct, these would seem to be the most probable names, though, needless to say, there are other possibilities.

11. 12. A similar case of haplography affecting this name can be found in GH 1715. That the name is intended to be ṣᶜb is confirmed by a comparison with GH 1707 where the same genealogy is carried back one generation further.

12. 13. The lozenge form of the ṣ seems to favour such an explanation. The bottom left-hand side of the lozenge could easily have stood by itself as an n. However, it cannot, of course, be assumed that the name was actually ṣᶜn, or that, even if it was intended to be, that the author had actually written [illegible] ᶜn before changing his intention. Certainly the shape of the w is [illegible] different from that of the ᶜ earlier in the text. The analysis below is not affected by where exactly the author abandoned the name."

(p. 103, center)

13.... "MaSA: l ḥ ᶜ b n ṣ w ṣ ṯ d r k s' f m h ḫ q d ṯ s'ḥ ḏ ' ḫ [illegible]"

"[illegible] is

14.. (pp. 101-102)

[illegible], at the junction between lines 1 and 2, there is a sign like a [illegible] (though its [illegible] is [illegible]). It is [illegible] top curves back towards the stem unlike the example earlier in the text). It is [illegible] a mistaken repetition of [illegible], though in view of the [illegible] the flow of meaning and [illegible] would ensure that the reader was drawn from one line into the next, [illegible] would be nothing to link them. It is possible that, realising this after the [illegible] a way of showing that the two [illegible] "

---

letters and numbers are added to his facsimile and text, respectively, in order to make the references to each section of them as easy as possible.

1 - General remarks.

1 - The photograph of the text at the bottom of p. 168 is poor and does very unfortunately not show all letters distinctly. Therefore, both the systematic checking of every letter of Macdonald's facsimile and the [illegible] reading of the text without which no complete study and no translation can be attempted, are regretfully not possible.

2 - Macdonald's facsimile does NOT faithfully represent several of the letters of [illegible] which appear clearly enough on the photograph.

3 - According to the editor, the text is "a definitive alphabet (referred to as MaSA)" (p. 101). Such a siglum is a reminder of another one, "[illegible]" (cf. [illegible], 1, pp. [illegible]), which was born in similar circumstances and "will forever remain the silent witness of a preconceived idea."

4 - Without saying a word about it, Macdonald rids himself of his previous habit of transcribing the sibilants š and s; he now endorses Beeston's latest (cf. Orientalia, 48 [1979], p. 263, and JaMAR, XIV, p. 70) transcription system. The reader wonders whether his shifting was an admission fee before being "invited to serve on the Committee" (cf. [illegible], [illegible] [illegible], p. [illegible]) or a good-will gesture, a pacifier or a mollifier devised to finally curry favor with some diehard opposition to the invitation.

II - Discussion of Macdonald's thesis.

1 - No. 1. - The initial statement is subjective and somewhat childish. Many texts do not start with a pedigree; e.g., JaS 44, 57c , 58c, etc, and the presence of bn near the beginning

[illegible] text does not prove at all that it is the [illegible] bn son of any more than bn at the end shows a text to be incomplete if not followed by a hatching (e.g., JaS 57c).

2 - Nos. 2 and 9. - The reading of the beginning based on his initial reaction would yield "two [illegible] possible, if somewhat bizarre, names." Such a statement does it creating a climate of distrust in the reader's mind; it is just what Macdonald wanted to achieve whether right or wrong.

a - The initial name would be "ṯ'" which no.9 declares to be "not impossible" as if "possible" and "not impossible" were exactly interchangeable. The reader immediately notices that the stigma of "somewhat bizarre" is not repeated in no.9, but the harm is done and remains because the reader may not go to p. 132 to read no. 9. What is "not impossible" or "somewhat bizarre" in a name, such as ṯ' ṯaw' (cf. Ar ṯa'a and the noun ṯa'), It is attested in Tham, e.g., Ḥ'il 139a (cf. JaMAR, XIII, p. 169); cf. also Tham ṯw' in Ru 228b (cf. JaMAR, V, pp. 62-63). If Macdonald states that "as far as I know it [= ṯ'] is not attested" in Saf, he has nobody to blame but himself for his ignorance is but the consequence of his blindly following into Winnett's footsteps, viz. his mistreatment of Wi 1716 (cf. below, no.11); the name ṯ' does exist in WH 1716. Even were ṯ' unattested before, which is not the case, Macdonald would still have no reason to justify his "not impossible" and/or his "somewhat bizarre." Depending on the context, the initial name could also be ṯnbn (ṯnbn; cf. Ar ṯanb "a name made of mustard" (cf. LaAL, p. 1750C).

b - The name no. 9 indicates that the second name is either "ṯw" or "ṯwr." Since he himself has to admit that ṯw is attested in Wi 1855, it is dishonest to state, as he does, that the name is one of the two "somewhat bizarre, names" (cf. his no.2). — Of course, nobody in his right mind would dream to support a name without any connection with a Semitic root. But, Macdonald's remark on "ṯwr" to the effect that "the root is unknown in Arabic," shows how important he is of and orientation. Indeed, "ṯwr" would be a well fertilized from the root ṯwr; cf. Ar ṯawara "[illegible] [illegible]" (cf. FrLAL, III, p. [illegible]); cf. already ṯr in WH 47[illegible]. Besides, the third letter of the name, letter B (cf. below, no. 3 b) is ', not "r." Thus, the name would be ṯw'; cf., e.g., ṯ' in CIS 3121.

c - WH 471 (cf. WiHaI, p. 119, and facsimile on p.

[illegible]0) is read by the editor as follows:

WH 471 [illegible]'nl(?) (p184)
"By [illegible]a'nil(?)."
[illegible]'N'L occurs in C [illegible]."

Winnett's decipherment is here again vitiated by his obstinate desire of finding a well-known name or something similar. His [illegible] of the third letter as "c" is disproved by the size of the letter, and [illegible] the last letter as "l" is erroneous. It remains impossible to know whether his question mark after the last letter of both his transliteration and translation (cf. also p. 590B) refers to the whole name or to the last letter only. — I cannot figure out how HaAIC (p. 126) could refer the name "cqb" to this text. — The text may be read as follows:

[illegible] Gace. He has come [here] time after time.

[illegible]; [illegible] cf. below, nos.4 etc, c. — nb, e.g., [illegible], VIII, p. [illegible]).

5 – No. 5. – Macdonald's statement not only is valueless for his thesis but also shortsightedly breaks into an open door. How can anyone in his right mind even think of a pedigree in a text [illegible] the necessary hinge bn scn of connecting the names together? If, however, his statement implies that the whole text "is unintelligible," viz. that it cannot yield any sense unless understood, as his thesis has it, as some kind of "ABC," he should have proven it instead of merely stating his thesis again in such obvious a vicious circle; and the proof is still wanting.

4 – [illegible] 4, 12, 13 and 14. – The statement of no.4 being another vicious circle, shows how tremendously bli[illegible] the power of his preconcieved thesis really is. It only proves that such was his preconcieved idea which bends the letters to become the reality of his dream.

a – Letter A looks like an elongated hairpin with the right end slightly open. For Macdonald, it is "c" in all certainty because ... he needs an c. Yet, the value of the double tracing of the letter cannot be [illegible] in the [illegible] of a preconcieved thesis ... independently from the text itself. The same feature of double tracing is also attested in letter J with apparently a decorative value only. Thus, the letter A cannot be read as "c;" it is a simple n.

b – Letter B is too small in size, somewhat larger than the preceding w, to be read as "gi" it is c. The measurements of the two

letters w and c on the photograph are, respectively, 2 x [illegible] and 2.5 x 4.2 mm. Furthermore, the first statement of no.12 speaks of "the lozenge form of g." [illegible] the letter is an almost rectangular quadrilateral with opposite sides parallel and unequal, it is a parallelogram. That letter form with slightly rounded angles is attested, e.g., in WH 471 (cf. above, p. 196).

c – Even in Macdonald's facsimile, the diacritical top of letter C is in stippling. But, the part in stippling cannot be seen on the photograph; the letter is y, not "t." The two y's of the text have in common that the diacritical triangle is appended to the bottom of the shaft.

d – The tops of letters D and E also are in stippling in his facsimile; they are missing on the photograph.

e – Letter F as represented in his facsimile is not on the photograph; the whole letter is difficult to read but might look like(?) a h with the lines converging to the top.

f – The upper 2/3 of the letter G of the facsimile cannot be checked on the photograph.

g – The letter H is misrepresented in his facsimile. His mistreatment of the letter is found in less than ten lines of no.14.

(1) As Winnett's staunch follower, the first idea that popped into his mind was this: "it is possible, of course, that it is a mistaken repetion of f" (cf. no.14). What a pity that the engraver did not have Macdonald to teach him his own native language and his stone carving! But, Macdonald did not really mean what he wrote. It is immediately obvious that such a possibility in fact is impossible because it would destroy the very heart of his major statement which has to be true at all cost, viz. "one example (and one only) of each letter." Consequently, although the location of the letter is indicated in his transliteration of p. 102 by "( )," even these two empty parentheses disappear in his next transliteration of no. 13. Thus, gone with the wind and swept under the rug is that miserable letter which so callously interfered with his great dream. It should none the less be repeated most emphatically that he contradicts himself openly: the location of the letter appears on both pp. 101 and 102, but is eliminated on p. 103.

(2) Since the letter is there, Macdonald has no choice but to prove that it is not a letter after all and, therefore, that it has no right to be among others in no.13. His genial explanation is that "the author added this sign as a way of showing that the two lines belonged together."

that the sigium standing for
te. In fact, Macdonald's
rance of our epigraphy and shows his un-
as he is, to face the obvious con-
seeing his stupid remark. There are,
their lines. Here are a few

the two lines of ai 611 (all three texts on the same p. 86 of WiHJ)
are not connected with each other;

the end of the first [illegible] of the second of CIJ
[illegible] apart;

the two lines of CIS 1145 are [illegible];

the two sections of CIS 2752 are not joined together by anything;

[illegible] – a short horizontal line [illegible]
[illegible] letter I and is simply disregarded in Macdonald's facsimile; the letter
[illegible] b.

5 – Nos. 5 and 10. – The statement of no.5 is a useless waste of time as if he was flailing the air.
[illegible] to understand what the writer engraved and nothing else. Be-
[illegible] 10 destroys his own concoction by saying that "there are other
[illegible]" without obviously enough mentioning any of them or even giving
[illegible] for his choice. Cf. also below, no.8.

[illegible] – a – There we go again with another assump-
tion that the writer made a mistake by
[illegible] b." According to Macdonald, the writer "had left him-
[illegible] insert it," viz. the famous missing b. Really, Macdo-
[illegible] a complete lack of imagination. It is he who will extol in no.12
the "[illegible]le ingenuity" of the engraver. If so, how could he write that
the very same worker forgot one letter in the pedigree composed of his own na-
me and his father's and, on top of it, that he "had left himself no space in
which to insert" the famous missing b? Of course, he could have added that b
between the existing b and the following n if he had to. These two letters are
separated from each other by 1 mm on the photograph. Did he not engrave the
existing b almost against the preceding n? But, if he had that kind of "consi-
derable ingenuity," he would have attained the same result in a much easier way
by simply adding to each extremeity of the existing n a slight curve parallel

[illegible] of the existing b so as to transform the [illegible] into b and thus by inserting
[illegible] between the new b and I. There is a lack of [illegible] to the left of
[illegible] b. [illegible] there is plenty of space for the [illegible] of all letters, [illegible]
[illegible] in another [illegible] example of a
[illegible]ch, irrational attitude. There is not a trace [illegible] of truth in his sta-
[illegible]ts. Here follows WiHaI', [illegible], respectively, pp. 27[illegible], 27[illegible] and [illegible]
[illegible] the two facsimiles).

1707 Iḡ'b bn d'b bn n'mn bn kn
"By Ṣa'b b. Di'b b. Nu'mān b. Kaun."

1716 is by the same author

1716 Iḡ'b [b](n) d'b bn n'mn bn ...
"By Ṣa'b (b.) Di'b b. Nu'mān b. ..."

1707 is by the same author.

The reader of Macdonald's statements cannot but be convinced that Macdonald discovered the information on WH 1707 and 1716 himself. Nothing could be farther from the truth. Instead, he sheepishly endorses WiHaI' opinion without acknowledging his dependence. Winnett's opinion is based exclusively on his well-known trigger-happy attitude, [illegible] rejected as very offensive to the native writers, of correcting the texts to suit his own ideas at the expense of the respect due to each writer. After all, none of those ancient writers ever wrote to please Winnett or Macdonald or anyone else. Note also that HaAIC (p. 372) presumably endorsed Winnett's opinion because he states that the name ṣ'b is found in eight WH texts, and WiHaI's p. 5883 also lists eight references. Contrary to Winnett, Harding and Macdonald, there is no haplography of one b in WH 1716; the name of the author is ṣ' Ṣaw' (cf. already above, p. 195); cf. above, p. 22, Ja 3171 1/1.

WH 1716 may be read as follows: Iḡ' bn d'b bn n'an bn [kn]
By Ṣaw', [illegible] of [illegible], [illegible] of [illegible], [illegible] of [illegible].

The [illegible] given by the [illegible] of WH 1716 proves that Macdonald's opinion is NOT, as opposed to his statement, "confirmed by a comparison [illegible]" ... for the identity of pedigree does not, and cannot, exclude the [illegible] of the [illegible] as they are written on the [illegible]. Macdonald is [illegible] when he states that the pedigree of WH 1707 "is carried back one [illegible] further." This statement [illegible] eliminates the last bn of WH 1716 which, [illegible], was introducing the name of the ancestor mentioned

[illegible] was apparently destroyed but its presence is clearly indicated [illegible]. This [illegible] more those two epigraphical facts, as Macdonald does, [illegible] to be ever ready, as he is, to ac- [illegible] in the face; [illegible] of what epigraphy stands for. The authors who in- [illegible] erroneous gimmicks and practices to attain whatever goal [illegible] and their friends who smugly endorse and applaude to such behavior banish themselves from the community of the scholars who rightly be- lieve in the objectivity of the texts and scientific honesty.

7 – No. 7. – This statement calls for the Latin axiom "Quem vult perdere Iupiter dementat." It is, indeed, [illegible] to be so blundering as to decide himself that the writer changed his mind [illegible] that he chose to do exactly what he himself expected him to do.

8 – Nos. 8 and 12.

a – Here again, Macdonald does apparently not understand the words he uses. The initial statement of no.8 is "If, as I have suggested, the second name was ʿ̱n." But, all that he says in no.5 is "it seems to be probable that the author originally set out ... ʿ̱n." And to make things even worse, no.8 refers to no.12, where he flatly contradicts himself saying that "it cannot, of course, be assumed ... ʿ̱n, or ... the ʿ̱n." But, who is going to compare the three texts? The ordinary reader will most probably not check no. 8 against no.5 and almost certainly not no.8 against the footnote of no.12.

b – His statement of the two corrections is ridiculous. If Macdonald's assessment of the writer's "considerable ingenuity" is correct, he should have explained why the worker did not use his remarkable resourcefulness and clever workmanship to engrave his own name and his father's correctly in the first place and , I F he made some mistakes – but that point has to be proven – , to correct those two names instead of acknowledging himself beaten. It would have been so easy, as stated above in no.6 (pp. 198-199), to correct the two names ... provided, of course, that they were miscopied. The thought mentioned above must be strongly emphasized: a human being knowing how to write could not even write his own name and his father's without errors! How preposterous it is and especially from an author who praises the worker for his "considerable ingenuity"! But, contrary to Macdonald's assessment, it most certainly does not require any ingenuity or special skill to correct "ʿ" to "w" and "n" to "r" ... it suffices to add a stroke inside "ʿ" to make a "w," and

[illegible] short strokes outside the "n" to make the parallelogram of "g." Further- [illegible] the initial statement of no.12 is an empty babbling: there is no way the [illegible] of his "g" can "favour" any of his concoctions for the simple reason that [illegible] is no way he can prove that the letters involved were not engraved in the [illegible] place as they now stand on the stone.

E – Summary of Macdonald's thesis.

Since an "ABC" is by definition an alphabet, Macdonald's thesis implies a contradiction in the terms because, seen from his point of view, the present text presents o n l y a series of letters tossed together in an apparently disordered fashion. This erroneous misrepresentation of what an alphabet is, Macdonald did not invent it; he copied it from J. Ryckmans whose work [illegible] characterized a "deliberate misrepresentations and/or distortions of the written word" (cf. JaNAR, XIV, p. 175; for examples, cf. pp. 175-202, and passim pp. [illegible]2-2[illegible]).

His thesis actually is an unsound scenario imposed by the preconcieved thesis and composed of the following elements:

1 – a speciously distorted and biased analysis of the letter forms written for the sake of the cause;

2 – the gratuitous statement on the misfit in the short pedigree by a man of so-called "considerable ingenuity,"

3 – the gratuitous statement on the correction by the engraver of atleast two letters in the pedigree;

4 – the gratuitous statement on the engraver's change of mind; and

5 – the misreading of at least three letters.

These are the basic ingredients of Macdonald's dish; the condiments, spices and binder are provided by his argumenting method and all his biased, tricky, and erroneous gimmicks.

F – The purpose of the text.

On the one hand, a Saf person certainly could wish, if he felt up to it, to prove not only to himself but also to all passing-by travelers that he was quite capable of composing a text where he would use as many letters as possible. On the other hand, what could have been the purpose of a so-called "ABC," which is not an "ABC," scratched almost near the ground, "some [illegible] cms. from the present ground level at its lower point" (p. 101) and composed of letters ranging in height from 2.2 to 4.6 cm according to the scale added to the

the reader to what Macdonald has to say.

C - The truth of the matter is that the general carelessness of the engraver suggests a poor writer, viz. someone who did not write on stone frequently.

2 - No. 2.-What are those so-called "exercises"? They are already mentioned on p. 101 as follows: "the letters in all the texts are thinly scratched." Here again, the reader does not find a single word which might justify this new appellation. In fact, there are dozens and dozens of texts which are "thinly scratched" next to texts with larger letters; i.e., JaS 72b, 78a, 129a, b, d, e, f, g, etc, and especially JaS 134b, 142b, 143a, 150b, c and 174b. Therefore, what is so "inevitably suggestive" about them except that they prove something that has been known for a very long time, viz. some writers prefer large letters and others small and even very small letters.

3 - No. 3. - This statement clearly proves that Macdonald's mind was definitely made up: regardless of the chronological order of all those texts ("no fewer than 7 inscriptoons," p. 101), his preconcieved idea STANDS. - His note 27 (pp. 133-134) is irrelevant to Saf. Even were all examples convincing - an they are not - they would still not prove that Macdonalds's case is admissible.

4 - No. 4. - This is Macdonald's case which he has been building up by biased innuendos. But, even were he to prove the posteriority of the "thinly scratched" texts, his case would still be nil because posteriority does not imply dependence.

C - Conclusion.

Macdonald's whole argumentation is squarely rejected as lacking good common sense, the basic honesty toward the texts and those who engraved them, and the elementary knowledge of Saf epigraphy. His general attitude very closely copies Winnett's literary production. Both authors have in common a passionate cult for preconcieved ideas and theories which prevent them from looking at the facts without distorting them and which impel them not to really pay attention to anything, texts or persons, that stands in the way of the ideas or theories of their choice.

Abbreviations

[illegible] Arabic.

[illegible] = [illegible], Ītār wa-nuqūš al-ʿuqlat, Cairo, 1967. — vdrBrIT = A. van [illegible], Les inscriptions thamouddéennes, Louvain, 1950.

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